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Volume XVII.

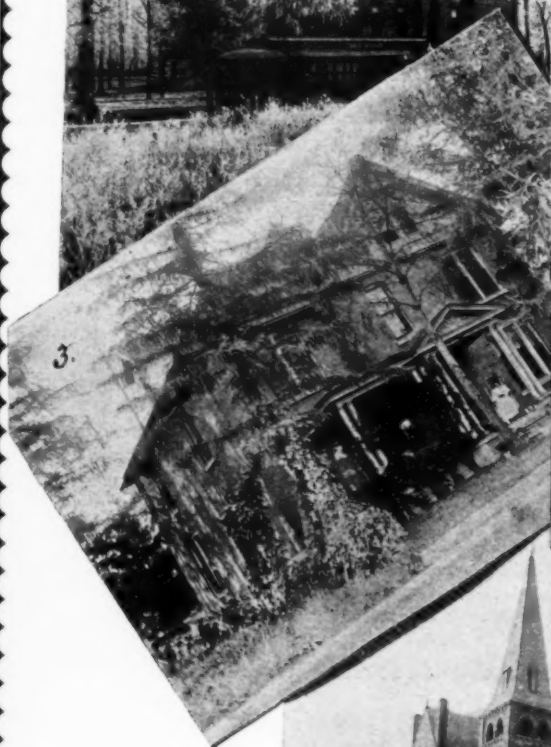
CHICAGO, MAY 17, 1900.

Number 20.

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NOT UNANIMOUS.

However much we may desire to make good reports of our business we are compelled to say, surprising though it may be, that there are some churches that have not responded to our great combination offer. It would seem that every church, Sunday school or Endeavor society in the land would have taken advantage of this opportunity by this time. No doubt there are good reasons, however, why some churches have not accepted the offer. We will not stop to imagine the numerous good reasons that might be given but submit the following as applying to one case. Doubtless there are others fully as good if not better:

NO TIME FOR FOOLISHNESS.

The following letter was received from a good sister to whom we had written concerning the acceptance of our combination offer and to whom we had sent a few sample copies of The Christian Century for distribution: "I have not got time to fool with raising clubs and I do not want you to send me enny more papers."

This good woman is too busy and her time is too valuable for such work as distributing literature that is calculated to advance the Lord's cause. Although this is the only case of the kind reported, yet we know there are many others whose excuse would be the very same should they give it candidly. Is this the case with you, my brother? It has pleased the Lord that "by the foolishness of preaching" men should believe and be saved. Will you not take the time to help in this work? Don't fool with it. Work at it. Notice on page 403 a few of the churches that have accepted the offer and who are now enjoying the use of the song books and papers. These are prosperous wide-awake churches.

POLITICO-RELIEF MAP —OF— PALESTINE.

Ancient and Modern Jerusalem.

Made in accordance with the surveys of the Palestine Exploration Society, and the latest data obtainable from other sources.

SUPERVISED AND EDITED BY

ERNEST D. BURTON, D. D.

Professor of New Testament Interpretation in the University of Chicago.



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CHRISTIAN CENTURY COMPANY.



See Our Great Combination Offer on Last Page.

THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

CHICAGO, MAY 17, 1900.

No. 20.

THE CLOUDS OF GOD.

"The city is full of labor
And struggle and strife and care,
The fever-pulse of the city
Is throbbing in all the air;
But calm through the sunlit spaces
And calm through the starlit sky,
Forever over the city
The clouds of God go by.

"The city is full of passion
And shame and anger and sin,
Of hearts that are dark with evil,
Of souls that are black within;
But white as the robes of angels
And pure through the wind-swept sky,
Forever over the city
The clouds of God go by.

"The city is full of sorrow
And tears that are shed in vain;
By day and by night there rises
The voice of its grief and pain.
But soft as a benediction
They bend from the vault on high,
And over the sorrowful city
The clouds of God go by.

"O eyes that are old with vigil!
O hearts that are dim with tears!
Look up from the path of sorrow
That measures itself in years,
And read in the blue above you
The peace that is ever nigh,
While over the troubled city
The clouds of God go by."
—Robert Clarkson Tongue.

ISSUES OF PROGRESS.

The Influence of Kipling.

The popularity of Rudyard Kipling as a writer cannot be looked upon with much pleasure. The avidity with which his books have been devoured is not a good symptom. They evidently meet a public taste, but how many have stopped to consider what this taste may mean? Satisfying human nature is a very questionable business, and he who writes simply to meet the appetite of the public ought to be looked upon as a doubtful influence. What is a writer worth if he is not constructive? Richard Le Gallienne in writing a critical estimate of Kipling says: "Who knowing what war is—and none knows better than Mr. Kipling—shall deliberately glorify war, horrible always, but ten times more horrible today, however brilliantly, humorously, persuasively he does it, is an enemy of society; and the more brilliantly he does it the greater his crime. * * * For the most part Mr. Kipling's work is an appeal to and a vindication of the Englishman as a brute. * * * As a writer Mr. Kipling is a delight; as an influence he is a danger."

The Monastic Orders in the Philippines.

Archbishop Chapelle, who is in the Philippines, and whether with or without authority from President McKinley has given the impression that he is acting under such authority, is reported as having said: "As America is thoroughly convinced of the necessity for the retention of the friars in the Philippines, the monastic orders will be given the necessary prestige, which will be made greater than it was during the Spanish regime." Such utterances should put the people of the country on their guard. We want no union of church and state. We have seen the evil. And as for protecting and giving the friars in the Philippines greater prestige or any prestige at all it is enough

to say that "we know the breed." The majority of the people of the United States think that "the retention of the friars" is not only not necessary but that it would be against the interests of civilization in the Philippines and at large to give them power.

The Value of the Denominational College.

President Seth Low of Columbia, in an address at Colgate University recently said that there is still a place for the denominational college in the training of men, until the American people change considerably. Such a college will be valuable, he asserted, principally because of the loftiness of ideal, the earnestness of purpose and the qualities of character that spring from the religious impulse which is to a greater or less degree awakened in the denominational college. The small colleges have done more for our country than the universities. In fact, one of the chief factors in the building of our nation was the small denominational college. The time is far hence when we can afford to abandon it. The soul-life of the student would be nearly entirely neglected were it not for the church school. The public school is necessarily neutral here, and the university feels above it, and hence if this school did not take it up, the spiritual would be denied a place in our educational systems.

Something More Urgent Than War.

While England is overcoming a small, weak nation in South Africa for the sake of a few mining capitalists, reports tell us that multiplied thousands are dying of famine and the plague in India. Although India is a British dependence, not one thing has been done officially by "the mother country." Authorities assert that \$1 will save the life of one person for a month in India. If the money that is being expended in South Africa to prosecute the war were turned over to help the starving of India, by that means alone 12,000,000 lives would be saved. Billions for war, but not a cent for food for starving subjects! Is this civilization? Is this Anglo-Saxon civilization? Is it possible that our noble race is so drunk with ambition for power that they will let millions starve rather than be called off from a war which all the world save the English believe is wrong? Nothing could illustrate in a more lurid manner the awful demoralization of war. It destroys all the best ideals of a people and blunts their feelings till the very children cry out of starvation for bread and are not heeded.

An Important Conference.

The conference for the discussion of the race problem in the South which was held at Montgomery, Ala., beginning May 8, was an important event. The temper and spirit of it prophesy good. The conference will be repeated annually. The promoters of it declare that it is to be a perfectly free arena for the expression of every serious phase of Southern opinion. It is not expected that the speakers will agree. Such a convention with conscientious and able speakers will be a great educator. Among the speakers at the first meeting were Gov. Johnston, ex-Secretary of the Navy Hilary A. Herbert, ex-Gov. W. A. McCorkle of West Virginia and Mayor Josephs of Montgomery. Ex-Secretary Herbert delivered an address on "Problems that Present Themselves." His theme was the problem of the negro, which is certainly the greatest

problem of the South. He said the two races, white and colored, must live side by side, and that the negro must be considered the inferior race. This was the conclusion of Prof. Cope, the distinguished naturalist of the University of Pennsylvania. The most startling statements of Mr. Herbert were that idleness is undoubtedly growing among the negroes and crime increasing. The negro, he said, has never civilized himself. He has always been a savage in Africa. In Haiti and San Domingo during a century of self-government he has retrograded. In the British and Danish West Indies he has made little progress. Mr. Herbert thinks that industrial education is the only hope for the negro. "Is not the system of industrial education as taught at Tuskegee by that remarkable man Booker Washington a key to the situation?" Politics is the bane of the negro in the South, and giving him the ballot before he was prepared for it was a mistake and a great hindrance to his development.

Infant Church Membership.

Dr. Robert Forbes made a plea before the Methodist conference for the recognition of "baptized" children as members of the church. The idea was indorsed in the form of a resolution requesting the book committee to publish certificates for baptized children stating that they are "members of the church in a way," and these certificates are to be altered to suit when the parents move from one church to another. With infant baptism it is impossible logically to deny infant church membership. And if an infant comes into the church by baptism, by what power will he become unchurched when grown to manhood or womanhood? The evil of this will be finally a membership of unregenerate persons, unless sprinkling has regenerating power, and none of us believe that. And what church can grow unless its members are converted?

Strikes and Arbitration.

Recent strikes in Chicago, New York, Atlanta, St. Louis and other places, all attended with more or less violence, bring before us the necessity of finding a way to settle the difficulties that give them rise without resorting to such extremes. It has always looked strange that the courts seem to have so little jurisdiction, especially over the capitalist. There seems to be but one good way, and that is arbitration. In the street-car strike in St. Louis, which has brought with it rioting of a kind dangerous to the public, the mayor offered to mediate, but President Whittaker of the St. Louis Transit Company refused to accept the offer. There is always a suspicion that when a man is not willing to refer his dispute to disinterested parties for adjustment, he knows his side of the case is the wrong one. Such men ought to be compelled to get down off the high horse of their pride and selfishness and do justly. The public has some rights. It has been argued that compulsory arbitration is a contradiction of terms. Let us not worry about terms, but deal with conditions. Arbitration has been tried in New Zealand, where it is said laboring men are as progressive as in any country, and there has been no strike since 1895. If there cannot be found some certain and effective way to settle such disputes, then the industrial world is in anarchy and by so much is government a failure.

B. A. Abbott.



CHARLES A. YOUNG Editor.
ANGUS MCKINNON Office Editor.

SERVING CHRIST.

A Christian is a servant of Christ. As a servant he has a work to do. That work is whatever his Master directs or commands him to do. What is it that the Master requires to be done and has given into the hands of his servants to accomplish? Is it simply that they should believe, repent, be baptized and live a righteous life? What to do to be saved and how to acquire righteousness are important questions and require due consideration, but it certainly should not require a whole lifetime to become initiated into the service of Christ. The whole life should not be given to the apprenticeship. The individual should be able to make the proper preparation in a very short time and have before him a whole life of service for the Master instead of spending all his days on his own case. After he has become a Christian or has obeyed the commands of Christ as to what he should do to become a member of Christ's band of workers, the next question should be, "Good Master, what wilt thou have me to do?" When a servant is employed, service is expected from him. Just so Christ expects service from those who enter his ranks. He has a work for them to do, and expects them to do it. He has imposed upon them the responsibility of carrying the Gospel to the ends of the earth. His command to them is to go into all the world and preach the Gospel to every creature. He taught them and commanded them to teach others. He gave them the light and told them that henceforth they were to be the light of the world, and that they should let their light shine so that the world might learn of Him.

The Imperative Duty.

It is therefore the duty of the Christian to concern himself with and devote his energies to the work of extending Christ's kingdom by teaching the Gospel to others. The Christian must present his body a living sacrifice by giving himself and his life to the work of saving the world, which is his reasonable service. This is the work that Christ has given his followers to do, and they are responsible for its accomplishment. There is no place in the service of Christ for selfishness. The one who looks in upon himself and is concerned only with his own salvation has indeed reason to be concerned for his soul's welfare, for such service will scarcely meet with the approval of the Master. The Christian must have the spirit of Christ, which was the spirit of sacrifice and service. He did not come into the world for His own good, but for the good of others. So the Christian should be willing to sacrifice

his own pleasure and enjoyment for the sake of others. Such an individual need have very little concern for his own case. If his soul is aflame with zeal for the salvation of those who are away from Christ and he spends his life in faithfully seeking to bring them to Him, his service will be holy and acceptable.

Happiness in True Service.

The subjective Christian or the one who is concerned only with his own salvation is frequently heard to say that the Christian life requires a struggle. That it is hard for him to live a Christian. This is not strange. The one who seeks the enjoyment of life in selfish indulgence is exposed to all the temptations that come on life's way. He meets them unprotected, and in his weakness it surely is hard if indeed it is not impossible for him to stand. In his fall he suffers the reward for evil doing and finds no pleasure in living. But the one who sacrifices his own pleasure and consecrates his life wholly to the service of saving his fellow-men escapes the temptations of life and not only finds it easy to live the Christian life, but also the greatest pleasure and happiness in the service of Christ. The one who seeks to find pleasure loses it and the one who denies himself pleasure finds it in great abundance.

THE PROBLEM OF THE CITIES.

One of the greatest problems before the church is the evangelization of the cities. The exceeding sinfulness of the great cities cannot be described. Here is the home of the saloon, brothel, gambling houses and dens of vice of every form. The majority of the people are wicked. Through the necessities of the times the people are pouring into the cities from the country. According to the rate of increase in the past it will be but a few years till the majority of the people of the whole country will be in the cities. The rate of increase in the number of Christians in the cities is rapidly falling behind the increase in the city population. If this continues, what is to become of the cities, and what is to become of Christianity? The cities cannot take care of themselves, as they are rapidly falling behind in the proportion of Christians to the population. The rescue must come from the country. The churches in the country must turn their attention to the cities. Christians abound in the country, and the great need for Christian work is in the cities. The responsibility, therefore, for the evangelization of the cities rests upon the churches in the country to a great extent.

WASTED MEANS.

Many churches are wasting their means by employing preachers to preach to Christian audiences. It should not be necessary for those who have learned the way of life to be exhorted as long as they live in order to keep them faithful. If a church finds that its own community has been well gleaned, should it not devote its energies toward some other community? Christ came not to call the righteous but sinners to repentance.

The work of the church is to preach the Gospel to sinners. Economy of means would require that the preaching be done where sinners may hear it and where the results are most promising. The church that employs a minister to preach principally to its own membership is wasting the time of the preacher and is committing a sin in indulging itself in the enjoyment of that which it does not need, and which ought to be given to others. If churches sought souls as business houses seek dollars there would be no waste of means or neglect of opportunity. Business houses send out their traveling men, who go all through the country showing their goods to those who may need them. So the churches should send out their preachers as evangelists into all parts of the country or where they may preach the Gospel to sinners or those who need it. The work of the individual church may not lie in its own community. The whole world is its field. If there is little or nothing that can be done in their own communities churches should send their preachers out to evangelize or give their means to the support of the work in places where it is needed.

CHRONICLER'S DESK.

Christian Union is distinctively the plea of the Christian church. From the very beginning of their existence they have plead, preached and prayed for the answer to the prayer of Christ that his followers might be one. They worked for it and taught it from the pulpit, in the field and by the fireside when all the sectarian world opposed them. They have always opposed human creeds and plead for the Bible and the Bible alone as authority and guidance. It is therefore with much satisfaction that we now see the creeds of denominationalism falling to pieces and the religious world coming to see the necessity for christian union with the Bible alone as their common creed. The following from the address of Dr. A. Sutherland of the Methodist church, delivered at the Ecumenical Missionary conference recently held in New York, indicates the trend of thought on this subject:

"Although the time may not be opportune to introduce the large and complicated question of the organic union of Protestant Christendom, yet in the presence of the colossal problem of the world's evangelization there are strong reasons why at least churches holding the same general system of doctrine and church order should not consider whether a closer or even an organic union would not be in the interest of the work of God among the heathen."

In this is recognized the great advantage of union in the work in the mission field. The whole world is a missionary field and what is an advantage in one place is likewise in another. The one step now regarded as practicable will but lead on to that which is not now considered opportune. Time and experience is rapidly teaching the futility of divided and discordant efforts and the necessity for unified and harmonious action.

The following from the pen of the Rev. T. DeWitt Talmage indicates the unpop-

ularity of man-made creeds and how near these producers and maintainers of divisions are to extinction:

"I move for a creed for all our denominations made out of scripture quotations pure and simple. That would take the earth for God. That would be impregnable against infidelity and apollyonic assault. That would be beyond human criticism. The denomination, whatever its name, that can rise up to that will be the church of the millennium, will swallow up all other denominations and be the one that will be the bride when the bridegroom cometh."

This great man, although not a member of the Christian church, is preaching Christian doctrine. The Christian church accepts no authority but the Bible. The Christian has no creed but Christ. We are rapidly taking "the earth for God." Our position is "impregnable against infidelity" and "beyond human criticism." Shall we fulfill the words of Talmage and "Swallow up all other denominations and be the church of the millennium?" It is to be feared that often the desire for the realization of this condition grows out of the spirit of party loyalty and success. The union of Christians is surely coming, but it will never come by one denomination swallowing up all others. It will come even as we see it coming by the gradual abandonment by the denominations of those things that are distinctive and divisive—the human creeds and their requirements, human names, etc.—until all the followers of Christ accept simply the Bible as authority and guidance. Then will the prayer of Christ be answered.

EDUCATION OF THE NEGRO.

This subject is being widely discussed. In the conference on the race question in Montgomery the matter has been vigorously handled, and in sessions of the American Social Science association at Washington last week it was the leading theme.

Ex-Secretary Herbert dealt very rationally with the question in his address before the southern conference. The negro, he thinks, is not the equal of the white man; science and history alike proclaim this truth. The negro has never civilized himself. He has always been a savage in Africa. In Hayti and San Domingo, during a century of self-government, he has retrograded. In the British and Danish West Indies he has made little progress. In the south the negro is clearly improving in the white sections where white men predominate. Crime among them is largely due to poverty, want of education and of home training. The system of industrial education taught by that remarkable man, Booker T. Washington, at Tuskegee, is the key to the situation. Much of the evil among them is due to miseducation, says Mr. Herbert, and in the establishment of more harmonious relations between the races and better training for the negro we are to look for the solution of the problem. This is a southern man's view.

At the meeting of the American Social Science association I listened to an unusually thoughtful address from its president, Charles Dudley Warner, the gifted

author and educator. It was a valuable contribution to the controversy. While a philosopher and literateur and a northern man, Mr. Warner has given very careful attention to the problem, and speaks from the book. He has perceived a fact which few northern men have hitherto been able to recognize, that merely scholastic training has accomplished nothing in the way of improving the negro's social status, or preparing him for material advancement or good citizenship. He thinks the effort at the higher education of the negro was founded upon an inadequate knowledge of his character and needs; that we make a mistake in attempting to apply to him the same treatment for his development that is applied to a race more highly organized. Under the old slavery regime on all southern plantations negro mechanics were bred; excellent blacksmiths, good carpenters and housebuilders; everywhere were negroes skilled in trades and industries. He was taught to work. Our higher education applied to him in his present development, says Mr. Warner, "operates in exactly the opposite direction." He went on to say:

"This is a serious assertion. Its truth or falsehood cannot be established by statistics, but it is an opinion gradually formed by experience and the observation of men competent to judge, who have studied the problem close at hand.

"Have these colleges, as a whole, stimulated industry, thrift, the inclination to settle down to the necessary hard work of the world, or have they bred idleness, indisposition to work, a vaporous ambition in politics, and that sort of conceit of gentility of which the world has already enough? If any one is in doubt about this he can satisfy himself by a sojourn in different localities in the south. The condition of New Orleans and its negro universities is often cited. It is a favorable example, because the ambition of the negro has been aided there by influence outside of the schools. The federal government has imposed upon the intelligent and sensitive population negro officials in high positions, because they were negroes, and not because they were specially fitted for those positions by character or ability. It is my belief that the condition of the race in New Orleans is lower than it was several years ago, and that the influence of the higher education has been in the wrong direction.

"We face a grave national situation. It cannot be successfully dealt with sentimentally. It should be faced with knowledge and candor. We must admit our mistakes, both social and political, and set about the solution of our problem with intelligent resolution and a large charity. It is not simply a southern question, it is a northern question as well. In a paper read at the last session of this association, Prof. W. F. Wilcox of Cornell university showed by statistics that in proportion to population there were more negro criminals in the north than in the south. 'The negro prisoners in the southern states to 10,000 negroes increased between 1880 and 1890 29 per cent, while the white prisoners, to 10,000 whites, in-

creased only 8 per cent.' 'In the states where slavery was never established, the white prisoners increased 7 per cent faster than the white population, while the negro prisoners no less than 39 per cent faster than the negro population. Thus the increase of negro criminality, so far as it is reflected in the number of prisoners, exceeded the increase of white criminality more in the north than it did in the south.'

"Two things are evident: First, the negro population is certain to increase in the United States, in a ratio at least equal to that of the whites. Second, the south needs its labor. Its deportation is an idle dream. The only visible solution is for the negro to become an integral and intelligent part of the industrial community.

"The common school must be as fully sustained and as far reaching as it is in the north, reaching the lowest in the city slums and the most ignorant in the agricultural districts, but to its strictly elemental teaching must be added moral instruction, and training in industries and in the habits of industry. Only by such rudimentary and industrial training can the mass of the negro race in the United States be expected to improve in character and position. A top dressing of culture on a field with no depth of soil may for a moment stimulate the promise of vegetation, but no fruit will be produced. It is a gigantic task, and generations may elapse before it can in any degree be relaxed."

These views should surely have weight with the philanthropists and educators who are enlisted in the work of building up our brother in black. The negro must be taught how to support himself, acquire property, and become a useful influence in society and government, and not trained to be discontented, idle and incendiary. He must be taught to respect himself and to rely for his advancement upon his merits as a man, and not trained to clamor for a "recognition" which he does not deserve, and which, if he obtained it, he would not understand. He is no problem if dealt with in a common sense way, and not as a pawn in the game of politics. F. D. Power.

In every Sunday school in the land Children's day should be observed. The first Sunday in June is the time. This is the day when the Sunday schools make their one annual offering for world-wide missions.

Mr. and Mrs. G. L. Wharton have resigned from the Foreign Society. Their resignation was made necessary by the failure of Mrs. Wharton's health in India. She cannot stand the tropical heat. Her health in this country is quite good. It was their purpose when they became missionaries to spend their lives in the field; they had no other thought. It is a great grief to them that they have to abandon this cherished purpose. After the first of July Mr. Wharton can be secured to take charge of a church. He is a man of ability, culture, experience and devotion. He will do a good work for any church to which he may be called.

ELEMENTS OF FRANCES WILLARD'S SUCCESS.

In a former article I presented my heroine as having climbed close to Gladstone, Lincoln and Washington in winning "A good, great name." Save in one sentence, I made no attempt to say how she succeeded. In this column I hope to present some of the cardinal elements which took her out of the frontier Wisconsin prairie cabin and made her "Next to Queen Victoria, the best known woman in the world."

To pack away the secret in the smallest possible space I would use the word Christian. That means everything. It does not leave out God or godliness. It includes the Holy Spirit and his fullness. Without God and Christ and the Spirit, a Paul, a Luther, a Campbell, a Wesley or a Willard is impossible. Miss Willard's Christianity was wide and generous without being shallow. It was marvelously practical, without being tainted with questionable liberalism. It was central and intensely vital.

The Christ idea of service is its prime factor. "Whosoever would become great among you shall be your servant." The kind of service which leads to true greatness is evident. It is not thoughtless, foolish or needless service, but wise and real service. A needless cross, no matter how heavy or how bloody, never wins the crown. It is very difficult, if not impossible, to see how she could have chosen more wisely. Could an angel or a prophet have done better?

Wise service rises higher and higher in its Christlikeness as its cost increases. Miss Willard did not literally burn at the stake. She did not furnish food for jungle tigers or African lions. But she paid a martyr's price for the privilege of serving her God and her fellow men. As a living sacrifice she offered herself from 1874 to the close of her life in 1898. In that memorable year she, like Moses, had to choose! Like him, also, she refused to abide in the king's palace, choosing rather to suffer affliction with the children of God—the women crusaders. In Cambridge she made that choice. Two letters lay on her desk; one offered her the principalship of a New York school for the young, just such as she had dreamed of as being her ideal—a position without overwork and a salary of \$2,400 per year; the other, without salary, asked her to take the lead of the new and despised women's temperance work! One of the best judges of what it meant to her would be Peter or one of the twelve. "No words," she says, "can adequately characterize the change wrought in my life by the decision I have chronicled. Instead of peace, I was to participate in war; instead of the sweetness of home, never more dearly loved than I had loved it, I was to become a wanderer on the face of the earth; instead of libraries, I was to frequent public halls and railway cars; instead of scholarly and cultured men, I was to see the dregs of saloon and gambling house and haunt of shame." Often she had not a nickel for car fare and walked for hours and miles. "For the first time I knew the gnawings of

hunger." Thus she wore out her life and paid the price of Christlikeness.

Her faith was another element of her success. What is faith? I mean faith like that of the heroes in Hebrews 11. The faith of Noah, Abraham, Jochabed and Moses? Is there one of a thousand church members that has any notion of their deep rich hearts of faith? Most church members undertake nothing very difficult, and never until they can see or reason their way through to success! That is not faith! Some of us have not faith enough to cast a ballot against the saloon! We can't see how it will do any good, and we do not try to believe that it will! Yet we sing of the day as if we would be entitled to stand with Abraham and Moses and the heroes of faith! Many modern Joshuas profess that it would be easy for them to march seven days about Jericho blowing rams' horns and believe in the downfall of its walls; but they have never risked a ballot on election day towards the overthrow of the modern Jericho! Everybody agrees that the liquor problem is the greatest, even on the low plain of dollars and cents, which now confronts Parliament, Congress or Legislature. No one sees how it will be overthrown; hosts can not believe that it will be. Miss Willard, by faith, had no doubt that it would go down. Not only church members, but bishops, see, feel and fear its power; by faith Miss Willard saw and felt its weakness. We, like Israel before Goliath, quailed and covered; she went forth in the spirit of David—she believed! We see two evils and choose the lesser; she saw the same evils, but went out into the dark with God and "by faith wrought righteousness." It is faith of such fiber that will save the world. Without such faith can any one believe on Jesus Christ. Can they ever have everlasting life by hollow, empty faith about Jesus? Was not hers the kind that overcomes the world?

A. M. Haggard.

REJECTION OF HUMAN CREEDS.

In the Campbell-Rice debate one of the propositions discussed was, "Human creeds, as bonds of union and communion, are necessarily heretical and schismatical." Mr. Campbell affirmed, Mr. Rice denied. Today current history affirms the same proposition. Authoritative human creeds have been tried and found wanting. And yet the religious world is slow to learn that such statements are hindrances rather than helps to any real work of the church. It seems to one who for years has rejoiced in the freedom and catholicity of the Church of Christ, without denominational name or creed, that the history of this reformation ought to convince even a prejudiced student, of the uselessness of these ecclesiastical documents.

But the creed still finds loyal supporters. Can it be that there is a remnant of superstition in this reverence for the creed? R. Heber Newton, rector of All Souls' Church, New York city, says: "Man has not outgrown the age of fetishism. Hosts of men carry a creed in their minds as the African carries a

gregory on his back—as a something mysteriously divine which will protect him from evil." We question whether there are many who share such a weird and foolish feeling; it seems to us rather that the great majority of church members are indifferent to the creed; that it is kept in its place by the strenuous efforts of theological professors and a few preachers. If it is true that the rank and file ignore it, then have they not to all intents and purposes rejected it?

Years ago Mr. Campbell declared: "No human creed in Protestant Christendom can be found that has not made a division for every generation of its existence. And the more thinking, inquisitive and intelligent the community which owns a creed, the more frequent their debates and schisms." This statement is self-evident. A stationary, unintelligent group of people might be willing to let others do their thinking for them, but a progressive, intellectually vigorous body will not tolerate it. To keep the creed is either to stop research, to stop thinking, or to drive out the thinker. Hence it is not the reproach but the glory of the Presbyterian Church that it is disturbed with this endless creed controversy. But this is not saying that it is her glory still to insist on having a creed like the Westminster Confession.

Creeds stand condemned by their fruits. But more than this, the adoption of an authoritative creed seems to us a repudiation of the essential principle of Christianity. It transfers allegiance from a Divine Person to an abstract proposition. The greater the fidelity to the creed, the greater the distance from Christ. He is His religion; faith in Him is the faith of the gospel. Our confidence is in Him who loved us, and gave Himself for us; not in a series of more or less accurate statements about Him.

We reject human creeds, because they are heretical and schismatical; they obscure the Word of God, they bewilder men, they engender strife, they are more political than religious, more earthly than heavenly, more destructive than constructive. In the ringing words of a recent writer: "Christ's disciples are not divinely sent to conform their thinking and speaking to a creed, nor prove a book, nor prop up the throne of God, nor support an ecclesiasticism; but to exalt Christ and subdue all things unto Him."

F. G. T.

Last year the Foreign Society received from the Sunday schools nearly \$40,000. The contributing schools numbered over 3,000. This year the society is asking for \$50,000, and is seeking to enlist 4,000 schools. In this special year every school that ever gave should give, and schools that heretofore have done nothing should contribute.

Those who give as much as \$1 belong to what is called the "One Dollar League." This money may be given or collected. This amount entitles the child or the teacher to a souvenir pin; this is a work of art. Last year over 12,000 children gave as much as \$1. It is hoped that this year the number that give that amount will exceed 15,000.

OTHER RELIGIOUS BODIES.

I give below extracts from the Centennial Statistics, prepared for the ecumenical conference by Jas. S. Dennis, to show what the churches are doing in the world field. Mr. Dennis was assisted in the preparation of the statistics by H. K. Carrol, Edwin Bliss, E. E. Strong and W. Henry Grant. This is the very latest word on the work of the churches for foreign missions, and is official.

The American board of commissioners for foreign missions (Congregationalists) has an annual income of \$644,201. They employ 423 missionaries, and have 3,155 native helpers. They have 492 organized churches; 49,782 communicants, 1,021 Sunday schools; 65,903 Sunday school scholars, and had added to the church in the last year 5,047 members. The native churches contributed \$136,171 to this work. The total native community in the fields of this board, which includes not only communicants but adherents, numbers 149,212.

The American Baptist Missionary union raised in the last year \$563,494. It employs 459 foreign missionaries, and has 3,534 native helpers; 1,028 organized churches have a membership of 128,294; 7,515 were added last year; 50,000 pupils attend 1,025 Sunday schools. Their native churches in heathen lands contributed \$118,583, or one-fifth as much as the home churches, and the total Christian community numbers 500,000.

The missionary society of the Methodist Episcopal Church raised \$1,116,726. The native churches gave \$249,939. This church has 698 missionaries, and 3,588 native helpers; 676 churches are organized, with 124,611 members; 5,520 were added last year; in 3,227 Sunday schools there are 119,334 children. The whole Christian community numbers 250,781.

The Protestant Episcopal Church in the United States raised \$282,178; \$12,745 came from the native churches. They have 102 foreign missionaries, and 390 native helpers; 1,599 were added last year to the 73 organized churches, which have a membership of 5,582.

The board of foreign missions of the Presbyterian Church in the United States has an income from home sources of \$876,397; \$18,684 comes from the foreign field. They have 702 missionaries, and 2,030 native helpers; 368 churches are organized, with a membership of 35,995; last year 4,844 were added; 30,225 children attend their 300 Sunday schools.

What follows is still more significant. I give these totals for the world: Five hundred and thirty-seven missionary societies are at work in the foreign field. They raised and expended in the last year \$19,126,120. They have 5,063 ordained missionaries; 484 male physicians; 218 female physicians; 1,470 lay missionaries, not physicians; 3,567 married women, not physicians; 3,403 unmarried women, not physicians; or a total of 15,460 men and women in the field. There are 4,053 ordained native helpers, and 72,999 unordained native helpers, or 77,338 in all. The Gospel is being preached at 5,571 principal stations, and at 26,247 sub-stations. There are 11,039 organized churches, with a membership of 1,317,684. In 15,032 Sunday schools there are 771,928 children; 84,168 additions were made last year. The native churches contributed to this work \$1,841,757. This is the best answer I have seen to the charge that converts in heathen lands are "rice Christians." The total Christian community, which includes

adherents with communicants, numbers 4,414,236.

It is increasingly evident that our Lord is to have the heathen for His inheritance and the islands of the sea for His possession. His domain is to be from the rising of the sun to its going down. Our God will turn and overturn till He shall come whose right it is to rule.

C. E. M.

PUNGENT PARAGRAPHS.

Many a man toils painfully along under the scorpion lash of ambition who fancies he is carrying out the decrees of duty.

We heard the other day of a ladies' aid society that was not an "aid," but a hindrance. Suppose the announcement be changed: "the ladies' hindering society will meet Wednesday."

This is different from the usual experience. A pastor of one of our churches remarked, when told of the encouraging growth of another congregation: "Oh, pshaw! Those ladies would build up a church whether they had a preacher or not!"

How the prayer meeting is appreciated by the church! Where is the congregation that does not agree that it is spiritually vitalizing; that it is indispensable to the nurture of every disciple; that a robust church cannot exist without it; and finally, that the majority of them will declare and maintain a boycott on it!

In view of the present condition of religious work in our cities, it ought to be thought disreputable for a disciple to move into a town and remain unidentified with the church. Let a wholesome public opinion be developed on this subject. Make these derelicts uncomfortable. Focus upon the hot blow-pipe of moral indignation! Search them into commitment, either for or against the church. "Curse ye Meroz!" said the prophet. And what was the matter with Meroz? It rendered no assistance. What a populous Meroz we find in every city, in these derelict disciples! Let the cry ring out again, "Curse ye Meroz!"

There are good people in every church who are disposed to be very lenient with wrong-doers. Every religious body is troubled more or less with scallawag preachers; men of glib tongues and attractive manners, polished, insinuating, devilish, who steal the livery of the ministry to serve their Satanic passions, and when one of these cowardly hypocrites shows the cloven hoof, he is artful enough to cry "Persecution!" If detected and opposed, and these gentle, forgiving souls are ready to join him. Imagine a burglar laying felonious hands on your goods, crying "Persecution!" when you level a revolver on him! There may be extenuating circumstances, but when a wrong-doer is caught in the act, especially if he is a minister, say nothing about extenuation. The preacher should be above suspicion. If he cannot keep clean, let him step down and out. Let him not stand on the order of his going, but go at once!

Many a disciple's talk outruns his performance. "Why call ye me Lord, Lord, and do not the things that I say?" There is a real peril before the prayer meeting and the endeavor society—the peril of unperformed speech. A. McLean tells of a society that held its regular consecration meeting. Each young person devoutly reconsecrated himself to the service of the Master, and after the meeting closed these freshly consecrated young souls,

with the dew of that grace still shining upon them, paired off and went strolling religiously homeward, regardless of the sermon on the Master's work that was to follow! Americans prize eloquent speech. We seem to count it a glorious thing, whether performed or not. To paraphrase Carlyle, "Eloquent unperformed speech in church or elsewhere is horrible." The remedy he suggests is to clip off a bit of the eloquent tongue by way of penance and warning. We believe an investigation would show many a society and prayer meeting dying from this running at the mouth!

F. G. T.

THE UNIFICATION OF OUR WORK.

In doing this I would not consider it any violation of my contract to allow the Woman's Board to remain, for it is from the heart of the tree, and entirely free from all the defects mentioned above. I would rather allow it to remain as a standing monument of the remarkable sagacity of our sisterhood, that I might hold up to you the C. W. B. M. in its entirety as the most complete and faultless organization of the Church.

With the earth as its sphere of influence, and with an adjustability of organization commensurate with the constantly expanding needs of our civilization, quick to respond to every good work and word, simple and effective in its organization and methods, economical in its administration, I would rather welcome her as the Church's fairest bride, throw wide open to her the golden gates of opportunity, and bid her possess the whole earth. I would spread for her the richest feast and invite to the banquet, the Church's noblest husband, the Missionary and Benevolent Society, little fearing that her jealousy would be more than that of a true and faithful bride for a husband, after God's own pattern. Unify her? Oh, no! She is already unified as much as a wife and husband can be unified, but if consolidation were demanded, I should eliminate all other organizations by substitution of the C. W. B. M., hoist its single standard over the ramparts of the Church and bid it godspeed in its single-handed contests for the triumph of truth. This Board is indeed the most potent argument for unification the Church has yet produced. Silently and without augmentation of its Boards it has opened its heart to all the good works of the Church and gently laid its hands upon all the movable forces, even the little children, scarcely a day's march from the cradle, and from well-filled purses emptied a great sum into the treasury of the Lord. Thus conscious of its greatness I could not disturb it, but be compelled to again liken it to a bride adorned for husband, and as I watched her in the beauty of her simplicity I should feel compelled to exclaim, "Husband, purge yourself of your mormonism, and with the same singleness of purpose and effort, go forth conquering and to conquer."

The tendency of our civilization is toward too much organization. Everything that is thought out, and put into form by the resourceful is organized; society, into clubs, male and female, secret and otherwise; labor into trades unions, federations and benevolent orders; trade and commerce, into partnerships, syndicates, pools and trusts; politics, into parties, machines and rings, and churches into societies and boards of all kinds and dimensions, and soon this overorganizing and overdoing will face about and begin the work of undoing, along the line of greater simplification. In the early history of the "Self-Binder," the inventors of the knoter, feeling that they had a complicated and complex problem to solve, sought to work it out with many curious and ingenious pieces, each of which seemed indispensable to the tying of the "Binders' Knot." After their brains had grown tired in the perfecting of their de-

vices, they found their complex mechanism so expensive to maintain, they were compelled at once to begin the work of simplification, and I now recall a case where the inventor greatly improved his knotted, by dropping out forty pieces. And so it is with the Church, in her effort to do much; she has overorganized, and I fully believe the day of simplification and unification is now here, or rapidly approaching, when we should industriously set ourselves to work reducing our boards and unifying our efforts, and if you will bear with me a few moments longer I will endeavor to outline a work of reorganization I think the Church should take up.

In the first place, the two societies, American and Foreign should be merged into one, all the boards known as the Church Extension, Education and Ministerial, adjourned sine die; the consolidated societies to be known as the Missionary and Benevolent Society of the Christian Church of the United States, and a new board of about twelve created, known as the "Board of Christian Missions and Benevolences," with full power to supervise every missionary effort, and direct every benevolence approved by the National Convention. This board should organize at once by the selection of its President and Secretary and begin its campaign of education by sending out from three to five of the most competent and trusted brethren, separately to visit all churches not on and but half way on, the contributing list. These brethren should present in an earnest and forceful way the entire cause of Missions, Education and Church Benevolences, urging the Churches to observe all things necessary to a generous annual offering, and in every place urge the appointment and if need be, help organize a special standing committee from the Board of Officers, on Missions, Benevolences and Education. The Congregations thus visited should be made to feel that the work of the Church as outlined by our Brethren in National Convention was imperative, and that it was the duty of every church to provide regularly each year, either in the annual budget or special pledge from all the amount apportioned it by the National members a fund equal in amount to the Convention Board. Whilst the total amount to be raised, how apportioned to each specific work and to each individual congregation, should be indicated to each church, I think each congregation should be left entirely free to determine for itself just how it would have the Convention Board distribute or apply its own offering. If any church should not care to divide its own funds the National Secretary should do so, on the basis of keeping up the percentage of each department to that given it by the National Board. Where everything is mandatory and no elective privileges given, there is developed in some congregations a disposition to have their own way. This cutting and carving of everything is not always for the best development of the latent energies of the membership, and is liable to leave some individualities undeveloped. Whilst it might not be amiss, and perhaps would be better, for the National Board to name a special day or days, for the general offering it sought, I am inclined to the opinion that it is well for each congregation to have some freedom in the selection of the time and way of raising special funds. The suggestion by so many Boards, of so many collections through the year, has brought more or less bewilderment to many congregations, and the fixing of so many days for the taking of collections, has led many tired Christians to exclaim, Will there be no night for rest?

After following all the signs and seasons pointed out and fixed by our many Boards, our Springfield, Ill., church has adopted for two years the plan of determining through its official Board about how much money should be raised by the

congregation for general Missions and Benevolences, and what the percentage of distribution to each shall be. This is submitted to the Congregation for approval, and pledges are taken with the express understanding that each contributor is left entirely free to indicate his own percentage of distribution, or give it all to any one department of work.

The full and complete execution of this plan is left to a standing committee of the official Board, whose chairman is a Missionary in Spirit from Scriptural conviction, and who firmly believes that an anti-missionary church is doomed to a career of limited usefulness and a premature death. The success of our plan has been fully attested by the procurement of the amount asked with a very small loss in collecting the pledges, and this result, I think, is largely attributed to the fact that our people have given in the quiet moment of serious conviction, rather than of nervous excitement. A magnetic speaker from a magnetic Board can easily magnetize his hearers, and magnetically draw more liberal promises than many pocket books can polarize. Many magnetic speakers from many magnetic Boards are liable to produce many shocks that may result in many cases of nervous prostration, from which the church, in her regular work, many times suffers. Under these peculiar conditions, no church can steadily grow into the grace of giving and fully attain unto the sublimest heights of educated and consecrated liberality. The reduction of organizations and the Boards thereunto belonging, would, in my judgment, greatly mitigate this evil, materially reduce the cost of administration and clarify the whole situation. But this is not all, neither am I quite willing to rest my case here, for I find that under our complex system of boards, our Educational interests can not be properly handled, if at all; certainly not without more or less friction. Already I have discerned small storm clouds in the distant horizon, heard faint rumblings of thunder and caught glimpses of sheet lightning.

The failure of recognition on the part of some of the Boards, of others, is depressing, and a multiplicity of Boards is rather helpful in the creation of a storm center, and I can see that the Educational Board is liable to draw the lightning first, and receive a shock that might unnerve it, for a time. All Boards are more or less human, and our Boards being made up of humans, more or less friendly to this or that institution of learning, are liable to thwart each other's ambitions and purposes from unconscious jealousies, and so our educational interests, while thus handicapped, will go halting and stumbling along, wholly unable to make that progress of which their mission makes them so justly worthy. Better by far dismiss the Board of Education, and throw upon the one general Board, heretofore mentioned, not the care and supervision of any one or more of our schools, but rather impose upon it the duty of educating our entire brotherhood to a liberal support of our colleges, and specially see to it that the churches in each State stand by their own institutions of learning, and provide for them each year a sufficient amount to protect them from the ravages of annual deficits, until such time as through constant effort for permanent endowment, these institutions may become self-supporting. We need and must have an educator, is deeply interested in our schools, we must depend for the rank and file of our trained workers. The Church, therefore, is deeply interested in our schools, and in every State or Territory where we have them the National Board should instruct the Churches as to their duty to provide, in their annual budgets, such an amount as should be found necessary for their support.

In States where we have no schools of our own, the National Board should urge contributions to the cause of Education upon every church, but leave such

churches entirely free in the application of their own offering. So, for the larger good consolidation would bring to the cause of education, for the universal preaching of the Gospel, and the enlargement of our Benevolences, I am heartily in favor of it, and in commending it to you, I feel that I am as wholly unprejudiced against any of the Brethren constituting the many existing Boards as truth against light, for I love them all for their work's sake, and shall cheerfully vote for their continuation in office, if my consolidation suggestions are not adopted. And finally, I further commend the unification or consolidation of our Missionary, Benevolent and Educational Societies and Boards, because I believe such unification of effort and consolidation of forces is in line with the business conditions and suggestions of this great century. Driven by sharp competition to a close study of the economy of forces and the utilization of everything that has heretofore been waste, either of time or material, the careful business men are everywhere seeking to conserve their best interests through consolidations and combinations. Where excessive organization and much management interfere with economical production and successful competition, consolidations are quickly and surely effected and the combined wit, wisdom and capital of many made to pay the larger tribute to all. "Now there remaineth yet very much land to be possessed," and if we really desire to possess it, let us not wander around in the wilderness until our garments wax old, and both manna and quail fail, but rather remember the saying of our Savior concerning "the children of this world," and this other declaration of Scripture, that "light is sown for the righteous," therefore "be ye enlightened with the light of the living and walk no longer in darkness."

THE MINISTER AS A MAN.

The minister is a much discussed men. He is discussed as preacher, an orator, a pastor, a scholar, a critic, and occasionally as a grumbler and scold. Here and now we are to consider him as a man. Except there be a man to make him out of, there can be no really worthy minister. Reader, please stress the word man in the above sentence. Having the man—the cloth—so to speak, the minister may now be fashioned. Here, however, there must be care. The cloth must not be shoddy, nor too small for the pattern, nor designed and woven for other uses, else you waste the material and produce only a cheap imitation—a kind of college "hand-me-down," who too soon will wear out or look "seedy" and threadbare. Certain well defined and conspicuous folds or creases about him will proclaim him common and cheap and not made to order.

The very best preachers do not all have, nor need to have, the same measurements; but of whatever caliber, great or small, learned or unlearned, no true minister of the gospel may be short on the element of manhood. This is imperative.

God speaks to man through man. Though the angels are "ministering spirits to the heirs of salvation," man is himself the chosen messenger of God to the world and to His church. A weak or unworthy messenger may obscure or obstruct the message of life.

The proclaimer of God's word should himself be what he persuades others to become. It is not enough to voice the truth. He must live it. The world will most surely interpret his words by his life. And why not? At last the church is learning that Christianity is more a life than a system of thought or morals. The matchless life of Christ was the perfection of manliness, and as an example and inspiration, is better understood by the world today and has more power for

good over human lives than go all the theories and precepts of all the preachers, inspired or uninspired, since the world began.

Gladstone said: "Precept is a marble statue. Example glows with life—a thing of flesh and blood." We can only admire a statue, not love it. We love a life—a personality.

Truth which cannot be translated into deeds is not vital to true happiness. Where should we expect and require the very best type of manhood, if not in the preacher of the gospel of the Son of Man? Holy calling! Who is worthy?

Courage, conviction, character, are inseparable from a man called of God to preach. Let us put into the pulpit a timid, compromising, neutral, non-committal misfit. Hear him: "In the view of life and manners which I present, my clerical profession has taught me how extremely improper it would be, by any allusion however slight, to give any uneasiness, however trivial, to any individual, however foolish or wicked." Surely one could ask no better illustration of what a minister should not be. Backboneless preachers preach characterless sermons, resulting in feeble, purposeless lives.

Force of character is a happy, because true, expression. Without it there can be little success. Feebleness excites our pity. The preacher may not be an object of pity.

The preacher is himself the chief human element in all preaching. An ungodly man may be great, but not a great preacher. Great sermons are produced by men close to God. An immoral man will be an immoral preacher. A carnal-minded man is dead. How can life flow through such a medium and produce life!

Learning and logic, wit and warmth, may prop him up for a time; he may please the shallow and unthinking and gain applause for himself; but, forsaken of God, he is shorn of power and cannot win souls for Christ. Brightness and smartness and keenness cannot sanctify cussedness. Why will not the churches learn it? The work of God cannot be done by immoral men or methods. He never solicits or sustains such.

If victory in carnal warfare comes through the superiority of the "man behind the gun," put a superior man behind the sermon in spiritual warfare and God will surely crown him with victory.

God never calls a coward to lead His church. A Christ-filled man carries with him assurance and confidence of spirit and speech. His words are clothed with power whose life is consistent and worthy. Egotism—self-confidence born of ignorance—breeds disgust and emphasizes our littleness.

Paul, Spurgeon, Brooks, Moody, were strong men—each in his own peculiar way. They all had brains, decided individuality, force of character, and were thoroughly consecrated men. Such men are bound to succeed.

But God has use not only for these gifted leaders of men; it has also pleased Him to use very simple preaching, and, sometimes, illiterate and humble men, making them effective and successful through a consecrated life. Humble attainments are often linked with deep convictions, moral courage and great earnestness.

Our annual or biennial change of fields of labor conduces to the permanent injury of both the preacher and the church. Few of us remain long enough time with one church to become known as men. We are known as ministers only, and are seen only in the pulpit or in some clerical function. They speak of us as the new preacher, the elder, the reverend. Before we have time to be anybody else we give place to another of the same breed.

The minister should remain in one

place a sufficient length of time to become a factor in the community as well as in his church. He should be honored and respected as a man and citizen by all classes and all churches; a leader of men, a molder of public opinion, a man to be consulted. Such a man cannot be always on the wing, a transient, a renter. The regulation "gospel galloper" seldom has use for half his brains. After the first few pastorates he is a stranger to the exhilarating sensation of a new thought.

If the minister must be a man, give the people a chance to know him as a man. The man preaches better than the preacher does.

The minister who is first of all a man will not be narrow, ratty, saturated with isms and ologies, trained only in party shibboleths. He will be broad enough to comprehend that no man nor no church has a monopoly of truth. He will have charity enough to be glad of it, and candor enough to frankly say so.

While he is confident he knows and holds to the very truth of God, he is yet hospitable to new views and new truth. The discovery of something new in the Bible or about the Bible don't send him into a panic. He keeps his head. He would not surrender his cherished convictions for his life, yet he holds those who may differ from his views as equally sincere and worthy as himself. Finally, there is room for more of him.

A. C. Corbin.

A JAPANESE STATESMAN.

One splendid result of missions in Japan is seen in the Hon. Sho Nemoto (pronounced as in they). Mr. Nemoto is a member of parliament, and one of the very busiest of men. But he always finds time to be present at divine service, worshipping at a Methodist church in the busiest part of Tokyo. He presides at numerous temperance meetings, for he is an ardent worker on those lines. Recently he introduced a bill forbidding the use of tobacco by "minors," putting the limit at 18 years, but the committee to whom the bill was submitted amended it, making the limit 20 years. The bill passed the lower house as amended, and it was confidently expected would pass the House of Peers.

Chewing is unknown in Japan as yet. Doubtless it will come in with the beer halls as a feature of civilization! But the Japanese may do some weeding later on that will reflect credit upon them.

Mr. Nemoto's bill caused dire consternation among the tobacco manufacturers and very tangible arguments, powerfully backed by money considerations, were presented to him by representatives from different firms, who waited on him at his home. But, thank God, this splendid Christian brother has learned that it is naught to a man if he gain the whole world and lose his own soul, and his integrity remains secure.

Mr. Nemoto has another important bill before Parliament, viz.: one introducing proportional representation, or the transferable vote, or effective voting, as it is veriously called. If Japan adopts this system of voting, which has given such good results in Queensland, New Zealand and other places, it will go far to prevent the corruption that so frequently prevails at the ballot.

"Thy kingdom come, Thy will be done on earth as it is in heaven," the prayer that the Christian world more often repeats by rote, than thoughtfully and earnestly with a feeling of personal responsibility, stops at nothing short of a practical application of the Golden Rule in every department of life. All honor to the earnest workers in Japan, who, realizing that "Righteousness exalteth a nation, but sin is a reproach to any people," are daily giving themselves "living sacrifices" to raise their people God-ward. Many a

noble missionary sets the example and guides, encourages and strengthens, under god.

Laura De Lany Garst.
Coon Rapids, Iowa.

AN INFIDEL'S WILL.

In one of his sermons Dr. L. A. Banks tells of an infidel who died not long ago in Kansas City. "For twenty years he had been an outspoken infidel." Some time before his death he left a remarkable will. "In it his fortune of \$150,000, with the exception of only \$4,000, was given to religious institutions and charitable organizations under religious control. No explanation was made, but the fact was surely very significant." The very fact that he made such a will shows that, in spite of his having fought against Christianity for twenty-five years, he really believed it was much better than anything which infidelity could produce or believe in. There is no record showing that he became converted from infidelity to a personal and saving acceptance of Christ, but it seems altogether probable that he became intellectually convinced that Christian institutions are not the humbugs which some avowed infidels claim that they are. If this man really believed that such institutions are unnecessary, that they are in fact the results of a wasteful expenditure of money, why did he will so much money in favor of them? The truth is, down in his own heart he realized that Christian churches and institutions have the highest mission in the world, and hence that general society receives greater benefit from them than from any merely secular institutions; and, moreover, that money put into such institutions is an investment of the wisest and most profitable character. Surely, that man could not have been called a fanatic, for his whole life contradicted such an idea. And should not such a will, made by such a man, set many rich Christians to thinking of their responsibility?"

C. H. Wetherbe.

DOCTRINE AND DUTY.

In the Word of Life certain things are joined together which man persists in parting asunder. They are as necessary one to the other as the foundation to the superstructure; as the superstructure to the foundation. If they continue to be separated, Christianity must crumble and fall and the great purpose of the Father must prove an inglorious failure. But this we do not believe can be. At times the sky looks dark o'er head and evil forebodings crowd in upon us. Yet the still small voice of the Master speaks peace to our souls—"Lo, I am with you always, even unto the end of the world." What a precious promise this should be to the true and faithful disciple of Jesus Christ. But what about those who accept the doctrine and reject the duty? Who believe in the theory of religion but they refuse to practice it? Who worship the ideal, but they say it can not be realized? Who have confessed their faith in the Son of God, but do not manifest it in their lives? Doubtless a portion of this class would pose as martyrs and saints if the times of the inquisition were once more upon us; but that is not the highest test, for many people become very religious when death, judgment and eternity look them in the face. A religion which is not worth living for has but very little to offer us in the dark hour of death. If it will not "transform" us in this world, it will afford us poor "transportation" to a "land that is fairer than day."

On the other hand you occasionally see a man who rejects Christ, but his manner of life puts to shame some who profess to love and serve the Meek and Lowly One. He claims to have no creed, but he has, for no stream is without a source.

That man does not live, who is honorable and upright in his dealings, who does not have faith in something and somebody. It has been said that: "Some men are better and some are worse than their professed creed, but no man rises higher or falls lower than his real creed." Morality which is not rooted or grounded in the Incarnate Son of God must sooner or later wither and decay. And religion which does not blossom and bear fruitage to the honor and glory of God shall be smitten with a curse as was the barren fig tree. Faith which manifests itself in purity of hearts is so closely linked, in the mind of God, with a service of love that a long continued separation means a sudden destruction of both.

Dean Farror, speaking of Paul's letter to the Ephesians, says: "The thought of humanity regenerated in Christ by an eternal process and the consequent duty of all to live in accordance with the divine enlightenment; these are the double wings which keep him in one line throughout his rapturous flight."

As the Apostle has happily blended together in this epistle, "the glorious unity of the church in Christ, its living head, and the exhortations which spring with irresistible force of appeal from this divine mystery," so these two elements, the doctrinal and practical, must be harmonized and united in the "living Epistles," which constitute the Church of Christ today.

F. F. G.

CHILDREN'S DAY.

The first Sunday in June is children's day. This should be the brightest and the greatest day in the whole year for the Sunday school.

The main object of children's day is to secure offerings from the Sunday schools to carry the Gospel to those who sit in darkness and in the shadow of death. In order that all the members of the school may be enlisted, exercises are sent out. It is expected that a concert will be given in the school either on the first Sunday in June, or on some week night about that time. The purpose of the concert is to interest the children in the work, and thereby to secure contributions for its support.

Last year 3,187 Sunday schools contributed on children's day. Their offerings aggregated nearly \$40,000. This year the society is aiming to enlist at least 4,000 schools and to secure \$50,000. This can easily be done if ministers and superintendents and teachers will do their part.

Special pains should be taken to secure members for the One Dollar League. Every one who gives as much as \$1 or collects \$1 joins this organization and secures an appropriate souvenir from the society.

The contents of the birthday box should be added to the offering on children's day. If in addition the collections throughout the month of May are added, it will materially increase the offering.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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BIBLE SCHOOL

Parables of the Kingdom—Matt. 13:233.
May 27.

In our last lesson, "The Parable of the Sower," we have the lesson of hearing. The seed was the same, the field the same, but the results different because of the difference in the way men received and cherished the Word. In this lesson Christ changes the figure; looking to the final result. In the one, according to Jesus himself, the "seed is the Word of God." In the other the "good seed are the children of the kingdom." In this lesson "the children of the kingdom" have received the Word into their hearts, have been converted into new creatures by a germinative power abiding in them. As James puts it: "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures."

It is worthy to note here that this vast field, which in both parables is said to be the Word, is "His field." His by right of eminent domain. His because refusing to bow down to Satan He hath overcome him and overthrown whatever claim he hath to it. But strange it is, Satan still insists on seeding with "the children of the wicked one" the world redeemed in such a conflict, by such a price. This parable, however, is to give us hope, assuring us that tares shall be bound, and at the end of this "aeon," the wheat shall be gathered unto Himself. When Satan and his children shall be bound then, for a thousand years, the earth shall be ruled by the Messiah and show its possibilities of righteous fruitage. Because of the very nature of sin it must perish.

It is only because of the seductive and secretive power of Satan that sin exists, and "the children of the wicked one" are sown. It was "while men slept" that he sowed his tares. If men can be awakened any evil will cease to grow. For illustration, the saloon exists because Christian men are asleep. Dishonesty in business is carried on because we have not been aroused from our stupor. The licentiate springs up everywhere because of men's "evil dreams of pleasure." As long as we sleep on these matters Satan can go away, knowing that this bastard wheat will not be recognized until the time of its fruitage. "By their fruits ye shall know them."

The servants of the Son of Man, possibly the angels—too often men—were surprised at the harvest. Sin always causes surprise. And when they would destroy the wicked the Master forbade, lest they should "root up also the wheat with them." When the grain has shown itself, is not time to remove the tares. They must "grow together until the harvest." The wicked (as human suffering explained to Job) seem to bear some part in God's eternal plan that is beyond finite comprehension. In its blighted, blasted, bitter nature it surely makes the wheat doubly prized. Oh, if the world were sown only with tares, how worthless would be its fruitage! At the great harvest time, when the angels have gathered and bound the tares for their burning, this blackened mass shall make a striking background for the bright harvest picture of the world's redemption.

"The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one. He that soweth the good seed is the Son of Man." "As the Father hath sent Him, so He hath sent us." The enemy that sowed the tares is the devil; the harvest is the seed of the ages; the reapers are the angels. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and there shall be wailing and gnashing of teeth.

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Then shall the righteous shine forth as the sun in the kingdom of their Father."

This parable applies to the final separation of the wicked and the children of the kingdom as they exist in the world, and lest his Disciples might think there was place in the church for "respectable sinners," He gives in verses 47 to 50 of this same chapter "the parable of the Gospel net," which shall gather of every kind; but as the fisherman gathers only the good into baskets, so the angels shall sever the wicked from the just. Some have used these parables against the withdrawing of fellowship from an unruly member; upon the misconception of what that means. The expression is usually as unscriptural as the thought; "to turn them out of the church." This the officers of the church cannot do any more than then can destroy the tares in the world, but they have a right to withdraw the fellowship of the faithful from such lest they be defiled.

Then follows two parables on the growth and multiplying power of the kingdom; first, the parable of the mustard seed, and next the leaven. The mustard seed was not actually the least seed in existence, but the least sown by men in the fields, and grew to great proportions. The birds of Palestine settle in its branches in flocks to feed upon its seed. Christ dropped the seed of the kingdom in His ministry and death, making only a few disciples, and when they had been scattered as sheep without a shepherd He could say: "It is finished." The seed has been planted that shall redeem the world. That seed has grown until His followers are numbered by the hundred millions, embracing the whole earth.

The parable of the leaven shows how this fact is to be accomplished. The fact that leaven was a symbol of corrupting influences to the Jews has nothing to do with the teaching of this parable. He refers only to the increasing power of leaven. How that one part having this new life in it coming in contact with that which is not quickened produces the like in it. Christ puts a new life into His people, and each soul that has been quickened touches other lives, influencing them until the whole of human society shall be leavened. This is the wisdom of preaching. Only the soul that is aflame with the love of Jesus' name can bring others to Christ. We should beware of the leaven for the Pharisees and Sadducees, and pray for the leaven of the Gospel. Then, having found Him, we, like Andrew and Philip, shall be able to bring our brother to Him.

W. B. T.



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MID-WEEK MEETING.

Joshua—A Character Sketch.

As we study the influence which certain great characters have had upon the life and that of the past we cannot but wonder how history would read without a record of their achievements. It has been said that if we could know the life of a single individual in all the depths of his being we would know the entire human race—as man is but a microcosm, a miniature world.

How our minds love to linger in contemplation of the great heroes of faith. The men who stood against the world, single handed and alone they seemed to battle at times, but with a faith unflinching they followed the Divine leading.

Next to that of Moses the character of Joshua stands out with greatest prominence as the leader of Israel. His name was changed to the present form, which is the same as Jesus. It is suggestive of his mission and of his relation to the Great Deliverer—the one who alone could "give rest to the people of God." His entire life seemed to have been one of preparation for the great good he was afterward called upon to do. He was a minister unto Moses and at the battle of Rephaidim he led the armies of Israel against the Amalekites and defeated them. He alone was permitted to ascend the Mount of God with Moses when the law was given. But his strength of character is manifested in striking manner as he returns with the twelve who went to spy out the land. The majority report was disheartening and discouraging. They declared that there were giants in the land, and that they could not possess it. But Joshua and Caleb said the land which they passed through is an exceedingly good land. "Only rebel not against the Lord, for He is with us." They were anxious to go up at once and possess the land; but the people became infuriated and were about to stone them. But they "stood like twin rocks in the restless, heaving ocean, bidding defiance to wind and wave, and grandly surviving every storm"; and they alone of those who came forth from Egypt were permitted to enter in and possess the land. But for thirty-eight years that unfaithful generation were compelled to wander, leaving their bones to bleach in the wilderness. Moses beheld the land from afar, but his mantle fell upon Joshua, who was given the great work of establishing the people in their new possessions. His whole life was a rebuke to doubt and idolatry. A short time before his death he recounts to the people God's goodness; how He delivered them from their enemies and gave them the inheritance which He had promised unto their fathers. But the people were still serving idols. I imagine I can see him—an old man of five score years and ten—as he exhorts the people to put away their idols and serve Jehovah. "But if it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house, we will serve the Lord." He stands before the world as one of the noble characters of history. There is not a single stain upon his name. He was "faithful among the faithless." He was a man of principle, of courage, of conviction. There can be no great character without these elements. Battles have been great because they have decided an issue. Men are

great when they choose the right and stand firm when all the world is against them and dare to be true even in the face of death. Such a man was Joshua, who reveals to us "the lofty possibilities of human nature when possessed of faith in God." F. F. G.

MISSIONARY OPTIMISM.*

I do not feel just now that I can do so well by the Bethany readers in any other way as to tell them of the feeling of missionaries in regard to the success of missions. Surely if missions are a losing game, missionaries are the ones to know it, and they are the ones that should be first discouraged. Surrounded, as most of them are, by all that is loathsome and dark and dreadful, and subjected to the enervating influences of foreign climates, missionaries might well be allowed a goodly margin for seasons of despondency. And if despondency should grow into despair of the work and its outcome, who could find fault with them? Despondency and desperation might all the more be expected during the long years of waiting while the ground is being broken and the seed is being sown, and no harvest can yet be reaped.

But the wonder is that missionaries are not despondent, and as to hopelessness—really, they are the ones to whom some of us home folks must go for inspiration. It is one of the marvels of missions that missionaries are so universally filled with dauntless courage and boundless hope. They may be as one to a thousand, or as two to ten thousand, but they are invariably sure of putting these thousands and tens of thousands to flight. They may dwell in twilight, but they will tell you it is the twilight before dawn, and not before the night. Their light may be but a feeble torch in a great night of darkness, but they have confidence that their torch will kindle a conflagration of glory. They may be called upon to march straight forward to open graves, and know that they are doing it, but they do it like true soldiers in true battle array, praying and trusting that others will march over their graves to build churches and found schools and win souls and civilize nations. Missionaries are optimists. Out of the great gloom and darkness that surround them, they seem to see all the more clearly the light of God, just as when one goes down into a deep well, he may look up at noonday and see the stars of heaven.

There are reasons for this confidence and hopefulness. In the first place, it is the confidence of conviction that Christ is truth, and that truth must conquer. Missionaries believe that Christ lived and died and arose, and that He is the Son of God, that He conquered sin and death, and that He must reign till He has put all enemies under His feet. They believe in the conquering Christ, because they believe in the living Christ and the sinless Christ and the incarnate Christ.

In the second place, our Protestant missionaries believe in the Bible. They are convinced that it is a winning and a conquering book. Like Max Muller, they would pile all other sacred books together on one side of their table; then they would put the Bible on the other side all alone, as having no equal. Believing in the conquering Christ, they believe also in His conquering Book. Therefore they are hopeful.

In the third place, missionaries know what Christ has done; they know that He, through His apostles in the first century built churches that outlasted all persecution, and overcame all obstacles, and remade the ancient world, and sent the rich fruitage of their missionary enterprise down through all the centuries.

*Bethany C. E. Reading courses.

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Missionaries therefore naturally believe that what the Savior has done the Savior will do. They expect that future years will tell such a tale of present work as present years are telling of past work all over Europe and America.

In the fourth place missionaries see as we do not the majesty and beneficence of the work already done in heathen lands. They see successful churches and schools and hospitals; they see believers multiplying more rapidly by far than populations; and, what is of no small account, they see native religions crumbling away. Therefore they are hopeful.

In the last place, missionaries look upon the accomplishments of the nineteenth century as the deep and firm foundation stones upon which, in the twentieth century, a most majestic building shall arise. Its invisible walls and battlements and towers are already visible to them by the eye of faith, and they press forward, consequently, to the mark of their high calling in Christ Jesus.

There is one comparison that must be suggested before we close. It is that of the apostles themselves. They were twelve against the world, but they never doubted or despaired. When threatened by the Jews they replied, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot speak but the things we have seen and heard."

This unity in faith and courage between the ancient apostles and our modern ones, is most noteworthy, and it should be most helpful to us all. It is the work of Christ, who, being the same yesterday, today and forever, produces forever the same effect in His holy ministering ones.

W. J. Shamon, Director.

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OHIO CONVENTION.

Program of the forty-ninth annual convention of the Christian Missionary society of the state of Ohio, and the Ohio C. W. B. M., to be held at Mansfield, Ohio, Monday, May 21, to Thursday, May 24:

C. W. B. M.

Monday Afternoon.

3:00 to 5:00. Reception in the Mansfield Church.

Monday Evening.

- 7:00. Praise service, "Expansion for Christ," Mrs. A. R. Teachout, Cleveland.
7:30. Presentation of the personnel of the convention, Mary A. Lyons, Hiram.
8:00. Address, "The Key Note of Life," Mrs. Jessie Brown Pounds, Cleveland.
8:30. Address, "Talitha Cumi," Helen F. Barnes, traveling secretary of the Young Women's Christian association.
9:00. Announcements and adjournment.

Tuesday Morning.

- 8:00. Prayer service, led by Mrs. M. F. Miles, Prairie depot.
8:30. President's address, Mrs. A. R. Teachout.
9:00. Secretary's report and the report of the board, given by Mary A. Lyons.
Treasurer's report, Mrs. C. R. Harmon, Aurora. Auditing committee's report, Mrs. Hugh McDiarmid, Hiram.
10:00. Report of superintendent of Young People's work, Mrs. Minnie Russell, Aurora.
10:15. Address, "Mexico and Jamaica," Mrs. A. M. Chamberlain.
10:45. Address, "The Home Land," Mrs. Lathrop Cooley.
11:00. The Foreign Missionary society's hour (by request). Address, "Seventeen Years in India," G. L. Wharton.

Tuesday Afternoon.

- 1:30. Praise and prayer service. Reading the minutes, reports of committees.
2:00. Address, Miss Mary Grabel, Mahoba, India.
2:30. Address, Adelaide Gail Frost, Mahoba, India. Solo, Alice M. Dean, Hiram.
3:20. Address, "Bible Teaching," William M. Forrest (under appointment to teach the Bible in Calcutta colleges).
4:00. Unfinished business. Farewell service, conducted by Maude H. Thompson.

President, Mrs. A. R. Teachout.
Secretary, Miss Mary A. Lyons.

O. C. M. S.

Tuesday Evening.

- 7:00. Song service, led by A. L. Fillmore of Alleghany, Pa.
7:15. Report of the board, given by S. J. Bartlett, corresponding secretary, of Cleveland.
7:45. President's address, "Ohio Missions to the Front," Benjamin L. Smith, Cincinnati.
8:15. Devotional Bible study, by W. J. Lhamon, Alleghany, Pa. General theme—"Nails Fastened by the Master"—Ecl. 12-11. First study—"Our Father as He is Revealed in Our Brother, or God in Christ."

Wednesday Morning.

- 8:30. Business.
9:30. Song service, conducted by A. L. Fillmore.
9:40. Reports of educational secretary and superintendents of C. E. and S. S.
10:00. Introduction of our missionaries by the state secretary. Each will give a two-minute report on the conditions of his field.
10:30. Address, "The Paramount Importance of State Mission Work," F. A. Bright, Painesville.
11:00. Address, "The Measure of Giving," W. W. Sniff, Cleveland.
11:30. Devotional Bible study, W. J. Lhamon; "Faith and Prayer as Exemplified in Christ, or Temptation and Transfiguration."

Wednesday Afternoon.

- 1:30. Song service, conducted by A. L. Fillmore.
1:40. Church extension, G. W. Muckley, Kansas City, Mo.
2:10. Address, "The Endeavor Principle," George A. Miller, Covington, Ky.
2:40. Round table, conducted by C. W. Huffer, Toledo.
3:10. "The Sunday School as a Factor in Building Up the Church," W. A. Harp, Springfield.
3:45. Devotional Bible study, W. J. Lhamon; "Repentance and Forgiveness as Taught by Christ, or The Way of Atonement."

Wednesday Evening.

- 7:00. Song service, conducted by A. L. Fillmore.
7:10. Address, "City Problems, the Slums and the Suburbs," John E. Pounds, Cleveland.
7:40. Sermon, "The Plea for the Normal New Testament Church," W. J. Lhamon.

Thursday Morning.

- 8:30. Business.
10:00. "Our Foreign Populations," R. Timme, Cleveland.
10:15. Conference on Open Doors in Ohio, led by H. F. MacLane, Toledo.
10:45. "The Preacher and Ohio Missions," M. L. Bates, Newark.
11:00. "Ohio and the World's Redemption," C. A. Freer, Columbus.
11:15. "The Boys' and Girls' Rally Day for America," Chas. Fillmore, Carthage.
11:30. Devotional Bible study, W. J. Lhamon; "Baptism and the Lord's Supper as Bequests from Christ, or Recreation and Sustenance."

Thursday Afternoon.

- 1:30. Song service, conducted by A. L. Fillmore.
1:45. Address to preachers, "Our Supreme Obligation," F. D. Power, Washington, D. C.
2:15. Address, "Duty of the Church to the College," President E. V. Zollars, Hiram, Ohio.
2:45. "Highest Education in Its Relation to the Church," Chas. Louis Loos, Lexington, Ky.
3:15. Address, "Colleges and Missions," President J. M. Kersey, Bethany, W. Va.
3:45. Devotional Bible study, W. J. Lhamon; "The Holy Spirit as Promised by Christ, or Comforter, Teacher and Remembrancer."

Thursday Evening.

- 7:00. Praise service.
7:30. Address, "Our Place Today," F. D. Power.

IMPORTANT NOTES.

Railroad Rates.

Reduced rates have been granted on all railroads on the certificate plan. Purchase a through ticket to Mansfield from your starting point, and be sure and ask the agent who sells you your ticket for a certificate. You will pay full fare to the convention, and your certificate must there be certified, and upon presentation of this certificate, duly certified, the ticket agent at Mansfield will sell you a return ticket at one-third the regular fare.

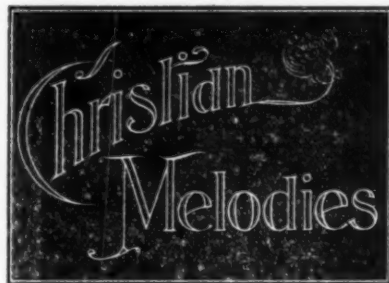
Entertainment.

The church at Mansfield will entertain all in attendance at the convention for lodging and breakfast. All will be expected to purchase dinner and supper at the restaurants or places provided for the purpose.

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PERSONALS.

Three additions reported at Austin last Sunday.

Chas. W. Dean preached last Sunday evening at Harvey, Ill.

John Williams preached for the church at Cromwell, Ia., last Sunday.

Geo. F. Hall of Decatur, Ill., expects to begin a meeting in Chicago in August.

J. S. Hughes changes his address from Station O, Chicago, to Macatawa Park, Mich.

The Men's Club of the Austin church give a reception next Friday evening at the Hansell residence.

Bro. G. E. Pike reports two additions at Boone Grove Sunday and also an offering for home missions.

Miss Lemert, assistant pastor of North Side church of Chicago is suffering from an attack of nervous prostration.

A successful mission Sunday school has been started by Bro. G. E. Pike at Orr's Corner. Bro. Pike preaches for them occasionally.

A word of greeting reaches us from Bro. A. E. Cory, missionary en route to Honolulu, dated May 10, at San Francisco, Cal.

J. W. Ball took charge of the congregation at Burr Oak, Kas., May 1 for full time, having moved from Waterville, same state.

On last Sunday evening Staff Captain Agner presented the work of the Salvation Army to the North Side Christian church of Chicago.

District Evangelist E. A. Hastings and Pastor Hallowell are in a short meeting at Florio, Iowa. They report twenty-one baptisms in six days.

Mrs. Pike, who has been spending the winter at Asheville, N. C., for her health, will return the first of June. It is hoped that she will be much improved.

The church at West Pullman is making a decided gain in all departments under the leadership of Bro. John Givens. They recently had two accessions by letter and two baptisms.

The meeting at Humboldt Park, which is being conducted by Bro. Will F. Shaw of Walnut, Ill., will close this week. Bro. Shaw has proved himself to be an efficient worker.

Mrs. E. W. Brickert, wife of the pastor of the church at Sullivan, Ill., and a talented singing evangelist, preaches regularly at Dalton City. She will preach next Sunday at Wilburn Creek.

W. B. Taylor of North Side church of Chicago gives a Bible study each Wednesday evening preceding the devotional exercises. These Bible lectures are educational and ought to be very helpful.

Bro. J. G. M. Lutenberger preached for Geo. F. Hall at the Christian tabernacle at Decatur, Ill., the last two weeks. Bro. Lutenberger and party will start Thursday, May 24, for the east and sail for Europe May 31.

The following paragraph is clipped from The Worker of Pittsburg Pa.:

George A. Campbell has retired from the editorship of "The Christian Century," and Charles A. Young has become his successor. "The Century" is rapidly taking rank among the best religious journals of America.

The church at Walla Walla, Wash., has been getting ready to pay off its indebtedness. During the last three months pledges have been taken among the members and on May 20 there will be a rally and basket meeting and these pledges will be cashed and an effort made to

raise whatever amount may be lacking. Excursions will be run from the surrounding towns to bring members of the church and their friends to the rally. The day services will be held in a large tent on the fair grounds.

J. B. Radford will deliver the address at the jubilee commencement at Cotner University June 6. Bro. Radford dedicated the university and it is fitting that he should deliver the address on the occasion of the jubilee over its freedom from debt.

W. O. Thomas, pastor of the church at Waukegan, Ill., reports the work in a very prosperous condition. They have recently remodeled their house and have had it newly painted and decorated and have cleared up all indebtedness on the church property.

C. G. Kindred of Englewood changes his address from 6517 Normal avenue to 6346 Parnell avenue. The work at Englewood is prospering under his ministry. Since taking up the work about five months ago there have been fifty-three additions to the church.

MINISTERS occupy a very responsible position in the community, and as a well-informed class they are looked up to as guides and counselors, not only in spiritual matters, but also in secular affairs. Both from praiseworthy personal motives and from a solicitous regard for their sacred calling, they constantly watch over their own good name and reputation of their colleagues with the most zealous care. No class of men are more careful about allowing their name and influence to be made use of in matters of a business character. When such a large number of men, belonging to this prominent and responsible class, both privately and publicly indorse and recommend a medicine, their reasons for doing so must be apparent to all. Having thoroughly convinced themselves of its efficacy, their love to their fellow men prompts them to make the facts known that others may be benefited by its use. A large number of ministers have thus indorsed and recommended Dr. Peter's Blood Vitalizer, and a large number of them are acting as agents for it. The Vitalizer is no drug-store medicine—remember this. It can only be had of local retail agents or direct from the proprietor, Dr. Peter Fahrney, 112-114 So. Hoyne avenue, Chicago, Ill.

INDIFFERENCE.

The greatest drawback to the progress of the church is not the most glaring outrages to society or the extreme wickedness of the world. If every professed christian in the world could free himself from the spirit of selfishness and indifference and could be aroused to an absorbing desire for the eradication of evil and the salvation of men, the work of the church would go on with leaps and bounds. Christians become so engrossed with their various pursuits in life that they think very little about the work of the church. Everything else must first be done and every other demand satisfied and then if there is any time or means left it may be given to the church. If the followers of Christ today could be constrained to leave their nets as did the fishermen of old and making the saving of men their occupation the evil in the world might soon be destroyed and the church become triumphant. This indifference prevails among preachers as well as laymen. We have known of preachers who would sometimes fail to extend the gospel invitation. Their sermons are delivered in a matter of fact way that does not indicate much concern for those to whom they are preaching. They are not in earnest. They fail to accomplish anything. The preacher that

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is deeply in earnest and feels that he has a message for the people that they must receive or be ruined, delivers his message with fire and zeal and such a preacher never fails. We have known preachers who gave up lucrative positions in business to enter the ministry with no hope of remuneration beyond a common living because they had such a desire for the work that they could not keep from it. Such preachers always succeed. They are in earnest. The church needs earnest men as preachers and earnest consecrated men and women as members or workers.

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6th, 1900.

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FATHER'S EVASIVE ANSWER.

Children's questions are not always answered. One little boy said to his father: "There is a lot in this book about Othello. Who was Othello, papa?" "Why, bless me, my boy! Do you mean to say that you go to Sunday school and don't know who Othello was?"

CORRESPONDENCE.

MISSOURI LETTER.

The great meeting being held by Charles Reign Scoville, assisted by his master of song, Walter Wilson, for the Sixth and Prospect Church, Kansas City, is growing in interest and power every day. There have been 136 additions up to this writing, and there are twelve or fifteen each night, and Pastor Geo. H. Combs is a very happy man. He has large cause for gladness, for it is largely owing to the magnificent preparation for the meeting that it is proving such a pronounced success; for weeks before the meeting began this preparatory work, directed by the splendid judgment of Brother Combs, was carried on, so that right from the beginning the meeting was an assured success.

I have been asked so often wherein lies this secret of Brother Scoville's remarkable power, for that he is a man of more than ordinary power as an evangelist none care to deny, and I have yet failed to put my finger down on any one thing and say, This is the secret of his great success; in fact, I do not think it is any one thing, but rather a combination of several, and it is very rare and at the same time a mighty combination.

1. He is a man of unshaken faith. No man ever knew there was such a thing as doubt in the world concerning the grand old book. This is one thing that impresses you in all his sermons, you are compelled to recognize that this man has a vigorous, robust faith. This faith has brought him to the conviction that men without Jesus are lost and hence—

2. He is a man of tremendous earnestness. No other word is large enough to describe the earnestness of this man of God; it is simply tremendous. It is manifest in everything he does or says. In his songs, in his prayer, his conversation with the people, and especially in his sermons. Here the recognition of man's lost estate without the Savior, and his determination to bring him to the Lord, is manifested in every sentence. Then, too, he believes that the Gospel is the power of God unto salvation, and he preaches that, that in its simplicity, purity and power. He is a skillful wielder of the sword of the Spirit, he is not afraid that he will "break up the meeting" if he tells a man in the language of Pentecost what they must do to be saved.

3. He is wonderfully skillful in illustration. The fund seems absolutely inexhaustible, and they are not told simply to amuse the hearer or to show the skill of the narrator, but to enforce, elucidate, drive home and clinch the thought he wishes to fix in the minds of his auditors. He keeps pounding away on it till the dullest of his hearers is made to comprehend the truth and carry it away with him. I have heard nearly all of our noted evangelists, and most of them are great at this point, and I believe Brother Scoville is the peer, if not the superior, of them all.

4. He is a man of deep piety. It was said of Barnabas that "He was a good man, full of the Holy Spirit, and faith." Emphasis is first laid upon his goodness. In our analysis of men's power we very often leave out this element, yet no man can be a real power in the evangelistic field without it. They may seem for a time to succeed, but the fall will come sooner or later. Here Brother Scoville is unquestioned; he is a good man, pure in heart, in life, in speech. The deep religious spirit of the man clings around him like an atmosphere, and you are compelled to recognize it.

When you add to these four things his great powers of organization, the facility with which he can get others to work for the salvation of souls, the skill with

which he can handle his forces, and the wide publicity, the generous advertising which he does, you can have the combination that is making him one of the most successful revivalists in this country today. He is yet a young man, just passed into the thirties, and unless he breaks down under the tremendous strain under which he continually works, he has before him a career in successful evangelism of which any man may be proud. God has given him great natural endowments. These he has cultivated till he has developed into a wonderful winner of souls. May his life be spared for many years, and his usefulness increase yet more and more.

T. A. Abbott.

1123 Oak street, Kansas City, Mo.

DES MOINES LETTER.

Success to the "Christian Century Company." The spirit shown in your "Declaration and Address," is highly commendable. You have come up through great tribulation.

There is a dearth of Methodist preachers in Des Moines at present. They are all in Chicago "settlin on the conference."

The saloon fight in this city loses none of its interest. The saloons must remain closed until the first of June, by which time, we expect to reduce the number of names on the petition so that it will be insufficient. One wholesale liquor house has spent eight thousand dollars so far in the fight. Some dealers have left town, so we are told, and others have gone out of business. They say this is the worst fight they have ever had.

The Plymouth Congregational people are about to build a new church building. Dr. Frisbie, for thirty years pastor of this church, but now retired on salary, has led the congregation in two building enterprises. This last burden falls largely upon the shoulders of his successor, F. J. Vanhorn.

My resignation as pastor of the East Side church is in the hands of the official board to take effect August 1. I have taken this step with the intention of resting from the pastorate for a season, and assisting some of my brother pastors in meetings, a thing which heretofore I have steadfastly refused to do. Three reasons lead to this change: first, some success in this work in the past; second, invitations from brethren to render such assistance; third, a conviction that we are upon the threshold of a new evangelism—new in spirit, and meaning, somewhat new in motive. "Our plea" is capable and worthy of a larger, fuller, interpretation than it has erstwhile received at the hands of many. I am sure it breathes a better spirit than some of its defenders. Reference is had to no one particular minister, or ministers, but to all of us in general.

Inasmuch as the administration which invited me to write this letter is no longer in office, and inasmuch as my term of service as pastor in this city is drawing near a close, I am finally yours,

J. M. Lowe.

NEBRASKA.

Secretary's Letter: The Atwood meeting at Aurora will begin on the 20th.

District No. 4 will hold its convention at Craig, May 26 to 28. Let the attendance be liberal.

The work at Waterloo is in good order and progressing.

A variety of interests appeal for a place on the state convention program, and as far as possible space will be given. We hope to make the convention a profit as well as a pleasure to all who come. It is a good thing to begin to plan now to attend. Make up your mind to go, and have that as the fixed policy. Then if something intervenes that prevents, go anyway.

It is not out of place at this time to

urge the apportionments. We are nearing the end of the year, and must push matters in this regard if we are not to fall behind last year in the work done. Many churches have not given this matter any attention at all, and others have remitted only in part. We must come to the firing line now if the battle is to be pushed to a vigorous and successful conclusion. We are behind somewhat on the expense account. The men have all been paid up to April 1, and we must be ready to pay them in full again July 1. Bring in the apportionments.

I desire to make a complete list of those who are fully paid life members of the N. C. M. S. I mean all those who have paid the \$25 required for the purpose. Many of you have certificates and some have not. But in any event, please write me your full name and address, so that I may make a correct list before the next convention. Remember this and do it now.

District No. 5 meets at Belvidere, May 22 to 24. No. Y at Ulysses, June 12 to 14.

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As like the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.

Is it not time that some of our congregations were learning this psalm by heart?

W. A. Baldwin.

Ulysses, Neb.

OHIO NOTES.

When this goes to press we will be within less than a week of the state convention at Mansfield, so this must be our final word before that convention opens. We are sending out from the Cleveland office thousands of copies of the convention program. It has also been published in our leading papers.

Everywhere we are receiving kindly words as to the most excellent program we have prepared. Take such speakers as F. D. Power of Washington; W. J. Lhamon of Alleghany; Geo. A. Miller of Covington, Ky.; Chas. Loos of Lexington, Ky.; J. N. Kersey of Bethany, W. Va., and G. W. Muckley of Kansas City, Mo., cannot help but lend power and enthusiasm to the convention.

Our corps of home speakers forms a no less able collection: M. L. Bates of Newark; W. A. Harp of Springfield; Chas. Fillmore of Carthage; Ben. L. Smith of Cincinnati; F. A. Bright of Painesville; W. W. Sniff of Cleveland; C. A. Freer of Columbus; John E. Pounds of Cleveland; President E. V. Zollars of Hiram and others.

The C. W. B. M. program begins with the reception on Monday afternoon and extending until Tuesday afternoon, and is full of interest. Such names from abroad appear in these sessions as the following: Miss Mary Grabel, Adelaide Gail Frost and Helen F. Barnes of India; Wm. M. Forrest of Chicago university and Helen F. Barnes, traveling secretary of the Young Women's Christian association. The home representatives upon the program presents no less able and well-known speakers than Mrs. A. R. Teachout, Mrs. Jessie Brown Pounds and others. The convention begins at 3 o'clock Monday afternoon with a reception in the Mansfield Church. The final session will be held Thursday with F. D. Power of Washington as the speaker upon the attractive theme, "Our Place Today." Hundreds have written us that they intend to attend this convention.

We are working for 1,000 delegates, and have every hope that we shall be able to reach this number. The times are prosperous. The year's work has shown a

growing enthusiasm all over the state. The program is first-class, the railroads have granted a rate of fare and one-third, and the location is in the heart of our great state. Surely we shall have a large and enthusiastic convention. The work of the year has been successful in a very marked degree.

Allen Wilson, our state evangelist, has held three great meetings since the first of January—one at Springfield, in which more than ninety made confession of Christ, and a weak and struggling church was put upon its feet and enthused for larger and more effective work. This meeting closed three months ago, but the ingathering has not scattered, but they are still at work.

The second meeting was held at Toledo. More than 200 were added to the Toledo Church, and the Toledo Church feel that they have received the largest help for the permanency of their work that has ever come to them by any evangelistic effort.

The third meeting has just closed at Bellefontaine, with 146 additions. This church was discouraged and unable to carry on its work. They are now full of courage and enthusiasm, and will locate a pastor at once and move on to future success.

Two of these meetings, that at Bellefontaine and at Springfield, were entirely self-sustaining, and Toledo nearly so.

O. L. Cook, our state evangelist, has labored at Gallon since November, with the exception of one month, in which he held a meeting at Warren. In this time the struggling mission at Gallon has been put upon its feet. The little band of faithful workers have built and paid for an excellent tabernacle, and they are practically free from debt. A man will be located with them immediately following the state convention. Brother Cook held a meeting for them as soon as the new tabernacle was completed, and more than forty have been added to the membership of the church.

A. J. Sever, working at Coschocton, has aided this new church in building a house of worship, which is nearly paid for, with all lines of work prospering.

Solomon Metzler has labored at Marietta since the first of the year, and has had excellent success in gathering in scattered disciples in this community and organizing the church for work.

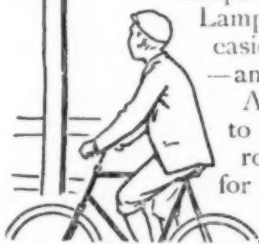
J. E. Pounds is our city evangelist for Cleveland, and he has been most effective in bringing encouragement and new life to the missions of our city. A new German mission has been started on the west side, and at the end of three months 360 were enrolled in the Sunday school. All lines of work are prospering. We have twenty-seven missions within the borders of Ohio, and shall be glad to report at the state convention a year of aggressive and of enthusiastic work that has accomplished eminently large results.

We are now at this writing within two days of the close of our financial year. We cannot tell exactly what shall be the entire amount that has been raised for the year, but we are confident that when all reports are in and all our work tabulated, we shall have considerably more than was raised last year. Last year a large gift of \$5,000 came from Lathrop Cooley just at the close of the year. We have no such large gift this year, but our present offerings are very materially increased.

Do not forget that the convention at Mansfield begins Monday, May 21, and continues until Thursday evening, May 24.

Come to the convention. Work up a large delegation from your church. We shall have an enthusiastic and soul-stirring time. When you purchase your ticket for Mansfield, be sure and ask for a certificate. We must have one

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2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, \$1.60; 100, \$3.00.
3. *The Youth's Quarterly* for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 1-2 cents per copy, per quarter.
4. *The Primary Quarterly* for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies

1. *Our Young Folks*, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. *The Sunday-School Evangelist* for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. *The Little Ones*, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

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hundred of these certificates in order to get the one-third return rate. If you neglect to get this and hand it in at the convention, it cuts that many off the total number we have. We are sure of far more than 100 this year, if all get their certificates and present them at the convention. If we have a large delegation this year, possibly we may secure a one-half rate for next year. We are working toward this, and surely ought to have it. We will meet you at Mansfield May 21 to 24.

S. H. Bartlett, Cor. Sec.
240 Bell avenue, Cleveland.

VIRGINIA.

Richmond, Va., May 10, 1900.

To the Brethren in Virginia: As stated in a recent published letter, the state board are making plans for conducting an aggressive evangelistic campaign this summer, but are anxious to collect as much cash as possible before any engagements are made, so as to avoid going into debt. A number of generous pledges were made at the state convention and others to Brethren F. M. Anderson and J. W. West, since. If the brethren would find it convenient to pay these at an early date it would facilitate matters very greatly.

Brother J. W. West, as evangelist in southwestern Virginia, has been doing a fine work, and has also sent in splendid reports of cash collected and pledges taken for state missions.

The state board desires the earnest prayers and co-operation of our brethren throughout the state. Fraternally,

E. N. Newnan, Secretary
Address care of State Bank, Richmond, Va.

COLORADO.

M. A. Thompson of Des Moines located at Grand Junction April 1, and his work opens hopefully. The Christian Endeavor Society and prayer-meeting have been re-organized. The audiences are among the best in the town. Three additions, one by baptism. The town is prospering, and our people will probably build the first part of a permanent house this year.

B. F. Vaughan has been with La Junta since Feb. 15, and all lines of work are taking on new life. The missionary offerings have been excellent. A fine corner is owned by the church, and as soon as the old property can be sold a modern house will be erected.

Excellent congregations are hearing Clay T. Runyon in his ministry at Lamar and Las Animas. His work is taking hold of the people, particularly the young people. M. M. Nelson has most of the indebtedness raised on the building at Manzanola. He will enter Drake in the autumn. We regret to lose such a good man.

F. W. Henry has finished his special studies at the University of Nebraska, and has taken pastoral charge at Trinidad. That city of 10,000 people presents an important though difficult field.

A. F. Holden is managing finances well in the East Side Church, Denver. The Sunday school is flourishing. The church will probably build a house this fall. They own two and one-half lots, and they are paid for.

Florence is a town of from 4,000 to 5,000 inhabitants, thirty-one miles west of Pueblo. D. A. Trundle came to the church as pastor Jan. 1. The obstacles are peculiarly difficult, but there are signs of promise. Faith and devotion will win success in that important place.

The house of worship at Windsor is now enclosed, and will be used in its present condition probably till fall. It is a beautiful house, even in its unfinished condition, and when completed will be an ornament to the town.

F. N. Calvin began work at Colorado Springs April 1, succeeding B. B. Tyler. His work has opened with much promise. The work at Central Denver is prospering under Bruce Brown's ministrations.

The Northern district convention will hold its annual session at Fort Collins June 6 and 7. An excellent time is expected. The Southern district convention will be organized at Pueblo June 12 and 13. The first meeting will be held in the Central Church of that city. A good program has been prepared.

The national Christian woman's board of missions appropriates \$1,500 to Colorado mission work this year, upon condition that Colorado raises the same amount. The corresponding secretary is hard at work on the proposition, and \$773 is now under pledge, with \$460 cash. Peculiar difficulties present themselves in this Western work which are unknown in work in the East.

Leonard G. Thompson,
State Evangelist and Corresponding Secretary,
Denver, Colo.

CHICAGO NOTES.

The macedonian cry can always be heard coming from Chicago, but it is not heeded enough. The call is becoming louder with every passing year.

Last Lord's Day was another red letter day with Chicago disciples. The second rally was a success.

The attendance was not so large quite as at the February rally, but the interest and enthusiasm were greater.

Brethren J. W. Allen and W. B. Taylor, whose work in Chicago is a sufficient monument to their labors, gave earnest, thoughtful addresses, which were very helpful and instructive.

It was voted to have the August rally a basket picnic and this was certainly a proper thing to do, for at that time of the year we shall not want to be crowded within the confines of four narrow walls.

Bro. L. G. Newcomer is doing a splendid work with the Garfield Park mission. Last Lord's Day there was another good confession from one who has been a Catholic. The brethren are fortunate to get Bro. Newcomer and they are becoming aware of this fact.

Word has reached us that Bro. E. W. Darst, who is now at Midland, Texas, is not so well quite as he hoped to be by this time. A message full of hope and good cheer was received for the rally last Lord's Day, and the corresponding secretary was instructed to respond in like manner. We trust it shall be a part of God's plan to spare this hero for many more good works such as he has accomplished.

Bro. Will F. Shaw of Walnut, Ill., who is holding a meeting with the Humboldt Park mission, is getting a splendid hearing, and will need no recommend for what he can do when he is considered for Chicago work again. At a great sacrifice to himself he is giving three weeks' hard work to storming the castles of sin as they grow only in Chicago. We look for good results.

We trust the August rally for missions in Chicago may be a successful one and largely attended. Begin now, brethren, to get ready for it. It needs much preparation.

The building syndicate was enlarged by twenty-five more names, making a total now of ninety. This means \$450 for every church built in Chicago. Let them come quickly.

Every school in the land should have some fellowship with Christ in His efforts to redeem the lost world. Not only every school, but every member of every school should help. Children should be trained from earliest infancy to give as they are able, that the Lord's cause may be advanced.

FIELD NOTES.

FLORIDA.

Ocala, May 7.—Yesterday was my first day with the Ocala church. I am very favorably impressed. In the morning I spoke on Home Missions. The offering was \$56.10.—W. H. Coleman.

ILLIONIS.

Shelbyville, May 7.—Our offering for Home Mission is over \$40, being double that of last year.—Wm. Drummet.

Watseka, May 14.—Two more added here since last report. The Acme quartet of this congregation will furnish the commencement music for our high school this year.—Benj. S. Ferrall.

Sullivan, May 14.—We had good services yesterday, one confession and four baptisms, and more to follow. Bro. B. L. Smith was with us and took up the Home Missionary collection. He did the church much good. Our new building is nearing completion; it is frescoed and the pews are here and the pipe organ will soon be built. We have accessions almost every Sunday and all the work is prospering. We are pleased with the Century and the Melodies.—E. W. Brickert.

INDIANA.

Arcadia, May 12.—Arcadia has a fine church with more than 250 members, a good Sunday school, an excellent choir, led by Mrs. Wolff, who is a splendid organist. We observed the home offering and are looking forward to Children's Day. All departments of the church are in fairly good condition. We hope to be able to do a good work here. Elder C. W. Marty, who is one of our able preachers, could be had to locate with a church. Write him at Arcadia and he will do you excellent work and at a reasonable salary. A collection for starving India will be taken next Sunday.—Frank W. Mutchler.

Muncie, April 13.—The Indiana Christian Ministerial Association, the State Missionary Society and the State Sunday School Association will convene at Valparaiso, Ind., May 15-18, 1900. Write Jno. L. Brandt, pastor, that you will be there. Write today.—J. H. MacNeill, Pres.

Union City, May 12.—The meeting being held here by Bro. James Small that was announced in the Century of May 3, closed May 8, resulting in twenty-eight additions. Our prayer is that God may ever keep them in his fold.—Gern. Fertig.

IOWA.

Thornburg, May 12.—Dear Editor: To say we are pleased with Christian Melodies and the Christian Century is putting it very mildly. We are more than pleased. We are perfectly satisfied. It is like a miracle to us as we were wanting new books for a long time, but did not see how we could get them until I saw your advertisement and from that time my mind was clear. If you could make such unheard of advertisements one would be unwise not to take advantage of it. We did and are much pleased.—J. M. Miner.

MISSOURI.

Warrensburg, May 11.—I have just returned from Hannibal, Mo., where I assisted the pastor, Levi Marshall, in a short meeting. The Hannibal church is one of the best in the brotherhood. Some of our strongest men have served it as pastor. The present pastor, after four years of service, is occupying a larger place in the hearts of his people than ever. Levi Marshall is indeed one of our strong men. Socially, educationally, pas-

torally, he sits with the princes of God's ministry. The good works of the church are recorded in every department of Christian work. They have workers many; they have wealth unusual; their house is large and a perfect gem; the church is moving harmoniously on. How lovely for situation! How inspiring! is Hannibal on the Mississippi, the early home of Huck Finn and Tom Sawyer and Mark Twain!—H. A. Denton.

Sixth and Prospect Church, Kansas City, May 8.—House packed to the uttermost Sunday at both services and seventeen added, fourteen last night, Monday, and twenty last Sunday, with 135 to date. We had a great day Wednesday with services from 1:30 to 9:30 p. m. in which all our city pastors took part, and also Dr. Wharton, evangelist at the Baptist church. Brethren pray for us. Have had 802 added in the four meetings so far this year.—Chas. Reign Scoville.

MICHIGAN.

Bangor, May 10.—I baptized five young ladies last night at prayer meeting. Two more made the confession. Three more to baptize Sunday. This makes twenty since I began work here April 1.—Meade E. Dutt.

NEBRASKA.

Blair, May 8.—Our work is still doing nicely, everything is booming; four more added lately. Just closed a grand Sunday school and Christian Endeavor rally, which resulted in increasing our enrollment 500, making a grand total of 700 enrolled in Sunday school in all. Out of this large number we expect to hold the school to an average attendance of at least 250.—J. S. Beem.

The fifth district of Nebraska will hold its annual convention of Belvidere, May 22 to 24. Congregations are urged to send two delegates for each department of their church work. Entertainment will be furnished free. Delegates should come prepared to make reports of their church work.—D. A. Wickizer, President of District.

Craig, May 10.—The semi-annual convention of Nebraska District No. 4 will meet at Craig, opening Saturday evening, May 26, and closing on Monday evening, the 28th. The Bible school, C. E. and C. W. B. M. will all have good programs at their sessions. State Secretary W. A. Baldwin will be present and give several addresses. There are two active churches and four or five struggling ones in this district. We have a great field for missionary work. Let every one come that possibly can and help us plan and execute the work.—C. W. Nichols, Cor. Sec.

THE PEOPLE'S FAVORITE.

The Nickel Plate Road again offers its patrons improved train service by inaugurating, on May 6, a daily service of twenty-seven hours between Chicago and New York. Unexcelled dining-car service, at popular prices. All trains leave from Van Buren street passenger station, on the elevated loop. City ticket offices, 111 Adams street and Auditorium Annex; telephone Central 2057 and Harrison 208.

SOUTH DAKOTA.

Clark, May 7.—After a little more than two years' service in the South Elrod church I close my work here June 3. Expect to order my new tent tomorrow and set it up just as soon as it comes, early in June. South Elrod and Verdon will need a pastor at once, and none is yet secured. Address John Libby, Clark, S. D., or J. B. Meharg, Verdon. Our Home Missions' offering for South Elrod yesterday was \$20.—R. D. McCance.

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arise from many causes and often without any apparent reason. The stomach is a delicate and wonderfully important machine in the human factory, and needs the greatest care. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

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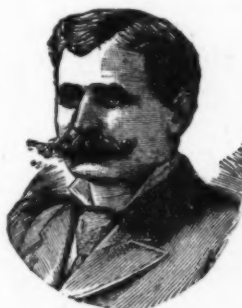
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discovered by an old Swiss-German physician and in use over 100 years, though not extensively advertised. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system. It seldom fails to cure all diseases caused by impoverished or impure blood or from disordered stomach.

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Telephone, Main 2499.

FRANK L. CHILDS,
Suite 870 Calumet Building,
189 La Salle Street, Chicago.

Telephone, Main 3571.

EDWARD B. WITWER,
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FRED. L. BORUFF, Associated.
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Telephone, West 648.

J. H. TRUNKEY,
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Vegetables, Fruits, Poultry, Game, Eggs, etc.
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EMIGRATION AGENTS.

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Traveling Emigration Agt., Galesburg, Ill.
Reliable information about land crops and prices
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REF.—Any Bank, Business or Professional man of
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TAILORS.

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Do the largest tailoring business in Chicago: Is because they carry the largest stock of fine Woolens and make up stylish garments at popular prices.

MISSIONARY INSTITUTES.

The great state of Missouri is the stronghold of our people. This is the third week of institute work in the state, and I am much pleased with the results. The churches are calling mightily for institutes on world-wide missions. This week I am at Gallatin, Mo. H. A. Kerr is the energetic pastor, and the institute is starting off fine. Last week I was at Mexico with S. D. Dutcher and his 800, and a good and mighty man is he. The week before I was with Robert G. Frank, Fulton, Mo., and his 350. He has a splendid church, and is doing good work. Here is located the Christian Orphan's school, an excellent institution. The five weeks before that I was in Cumberland, county, Illinois. E. E. Hartly, pastor of the Church of Christ, Toledo, Ill., had the management of the five institutes. He is very much interested in country and village evangelization, and used the institute work to help the churches. He is doing a noble work. I will hold institutes in the state till the national convention.

W. H. Waggoner.

THE HOME OFFERING.

Comparative statement of receipts to the American Christian Missionary Society for the first week of the offering:

	1899.	1900.	Gain.
Number of churches contributing.....	181	186	5
Number of C. E. S. contributing.....	12	7	5*
Number of S. S. contributing.....	10	6	4*
Number of L. A. S. contributing.....	2	1	1*
Number of individuals contributing.....	33	64	31
Number of other contributions.....	1	1	
Amount contributed by churches.....	\$2,063.37	\$2,276.44	\$213.07
Amount contributed by C. E. S.....	54.46	15.70	38.76*
Amount contributed by S. S.....	20.92	17.20	3.72*
Amount contributed by L. A. S.....	3.00	10.00	7.00
Amount contributed by individuals.....	244.57	562.85	318.28
Amount of annuity.....	1,000.00	1,000.00	
Amount of other contributions.....	105.00	105.00*	
Totals.....	\$2,401.32	\$3,582.19	\$1,090.87

The number of churches contributing to home missions this year that did not last year is 83; the number contributing an increased amount over last year is 61, and those contributing the same amount is 9.

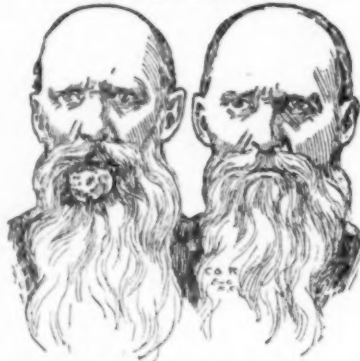
We are afraid the storm of the first Sunday in May which swept over most of the country will injure the offering greatly. We urge our preachers to keep the offering before the people and not allow it to suffer loss. Remit all money to Benj. L. Smith, corresponding secretary, Y. M. C. A. building, Cincinnati, Ohio. Remit by draft, check, postoffice money order, express money order, registered letter, or, if very small sums, in 2-cent stamps. Send no money in a letter without registering.

WHEN GOING TO NEW YORK,

Take the twenty-seven hour train via the Nickel Plate Railroad, leaving Van Buren street passenger station, Chicago, daily, at 3:30 p. m. Choice of three daily fast express trains from Chicago to New York and Boston. Please call on or address J. Y. Calahan, General Agent, 111 Adams street, Chicago, for detailed information.

CANCER OF LIP CURED.

Regarding the Remarkable Case of John Johnson, Sullivan, Ind.



Dear Dr. Bye: Mr. John Johnson's lip is healing up all right since the tumor dropped out after the last application. He was greatly discouraged for three or four weeks, and had it not been for me he would have abandoned the treatment, because several persons said to him: "Your lip is getting worse all the time." In the last two weeks they have changed their tune, however. Your remedy is a grand success. For the last two weeks I have bathed Mr. Johnson's lip with warm water and castile soap, and with a weakened solution of carbolic acid and water. The tumor finally came out, and the lip healed rapidly. It took a month to perform a cure, but it was entirely satisfactory.

Wm. T. Crawford.

Pension Attorney and Real Estate Agent, Sullivan, Ind.

Mrs. Nancy Hughes of Goss, Mo., says: "The cancer on my face has been removed and the sore is completely healed. I thank you and will gladly recommend your treatment for the removal of cancer."

Persons suffering with cancer should write for free illustrated book, which treats cancer in all its phases, showing the action of the oils in each instance, and also their effect in the following diseases: Tumors, catarrh, piles, fistula and all forms of skin and womb diseases. Dr. Bye, Room 101, Ninth and Broadway, Kansas City, U. S. A.

IMPORTANT CHANGE OF TIME ON THE NICKEL PLATE ROAD.

A daily twenty-seven hour through service has been inaugurated between Chicago and New York, leaving the Van Buren street passenger station, Chicago, at 3:30 p. m., arriving at New York at 7:25 p. m. the following day.

Standard New York and Boston Express leaves Chicago at 10:35 a. m. daily, instead of 10:20 a. m. as formerly, with through cars to New York and Boston, arriving at either city early the following afternoon.

Night Express leaves Chicago daily at 10:30 p. m. for New York and Boston, arriving at either city early the second morning.

Courteous colored porters are in charge of day coaches, to look after the comfort of passengers, especially ladies traveling alone. Dining-car on all day trains from Chicago, on which the service is unexcelled and at popular prices.

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Chicago passenger station, Van Buren street and Pacific avenue, on the elevated loop. City ticket offices, 111 Adams street, telephone 2057 Central; and Union ticket office, Auditorium Annex, telephone 208 Harrison.

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If you are going to California and wish to save expense, yet travel in safety and comfort, investigate these "once-a-week parties." They leave every Wednesday from both Chicago and St. Louis, joining at Denver. Then past the grandest scenery in the world, over the Denver & Rio Grande railroad. A few hours' stop to see Salt Lake City, and on via Ogden and the Southern Pacific railway. A special agent is in charge of each party, and the cars are comfortable and exquisitely clean. Ask your ticket agent for full particulars and send 6 cents in postage for our beautifully illustrated book on California. It is a work of art. P. S. EUSTIS, General Passenger Agent, C., B. & Q. R. R., Chicago, Ill.

\$1000 IN GOLD FREE

FOR
BRAINY
PEOPLE

14	5	23	25	15	18	11			
23	1	19	8	9	14	7	20	15	14
3	8	9	3	1	7	15			

FOR
BRAINY
PEOPLE

Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. Letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF \$1,000 WHICH WE ARE GIVING AWAY for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. WE DO NOT WANT ONE CENT OF YOUR MONEY. When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly BY RETURN MAIL. It may take an entire evening to solve the three names, but STICK TO IT AND TRY TO GET YOUR SHARE OF THE \$1,000. A copy of this high-class ONE DOLLAR MAGAZINE WILL BE SENT FREE to everyone answering this advertisement. Do not delay. Send your answer in immediately. Address ROBINSON PUBLISHING CO., 24 North William Street, New York City.

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ED AMHERST OTT, Lecturer, Author, Dean.

Words From the Wise and Enterprising!

Buchanan, Mich., May 1, 1900. Oracle Publishing Company, Chicago, Ill.—Enclosed we hand you \$25 to cover twenty-five subscriptions to The Christian Century and 100 singing books, as per your offer. Please send books at once, as we would like to have them for use next Sunday. Yours, etc., D. H. Bower.

Dayton, Va., May 6, 1900. Christian Century Company, Dear Sirs: Christian Melodies received. We are much pleased with them. I don't think I ever saw a better collection of music for all classes of services. I will be able, I think, to send you more subscribers for The Century. Your brother, L. C. Rhodes.

Vanceburg, Ky. The Christian Century Company, Dear Sirs: Enclosed find draft for \$25 for Christian Melodies and papers. Thanks. We think Christian Melodies the best book we have examined for years. Yours, J. M. Wells, M. D., thirty years song leader.

Maryville, Mo., May 8, 1900. Oracle Publishing Company, Chicago, Ill., Dear Sirs and Brothers: Enclosed please find postoffice order for \$50, with subscription list of fifty names, to which please send The Christian Century for one year and forward me 200 copies of Christian Melodies, as per your recent offer. My music committee report favorably on your book, and we will try it. Please send them promptly, so that we may have the books for Sunday next. Yours fraternally, J. M. Hosmer, Supt.

Raritan, Ill., April 7, 1900. Oracle Publishing Company, Chicago, Ill.: Enclosed please find list of subscribers to The Century. Send Christian Melodies to Mrs. R. H. Barnes, Raritan, Ill. Respectfully, R. H. Barnes.

Eaton, Ind., April 25, 1900.—The Christian Century Co., Chicago, Ill. Messrs.: Please find enclosed names of twenty-five subscribers, under your offer of 100 song books for twenty-five subscribers; also check for amount of subscription. Please forward "Christian Melodies" at once to Ellsworth Younce, Eaton, Ind.

Argenta, Ill., March 13, 1900.—Oracle Publishing Co. Dear Sirs: Find enclosed draft for \$15.00 to pay subscription for The Century for one year for the following persons. You will please send the song books in my name by express. Yours respectfully, F. Welton, Elder and Clerk.

Fargo, Mich., March 14, 1900.—Dear McKinnon: The following wish to take advantage of the combination offer. Send an extra book, making thirty-one copies. Express the song books to Arthur Hewett, Avoca, Mich., and write him at Fargo, Mich., post office. Find enclosed \$10.30. Fraternally yours, Meade E. Dutt.

Kellogg, Iowa, March 2, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I enclose draft for twenty-six dollars (\$26.00) and a club of twenty-five names for the Christian Century. Please send 100 copies of "Christian Melodies" to C. J. Irish, Kellogg, Iowa. Mrs. J. O. Quaintance also takes your \$2.00 Bible offer. The extra dollar is for her. Please send the Bible to her address. Fraternally yours, F. W. Collins.

Carthage, Ill., March 9, 1900.—The Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Brethren: I send you herewith a draft for \$40.00 for forty subscriptions for the Christian Century for the term of one year. The list is nearly completed, but I can not send you the

names to-day. I will send you the list of forty names and addresses next Monday. I have telegraphed you that I was sending the draft to-day, and have asked you to send me immediately by express 160 copies of "Christian Melodies," to which we are entitled under your combination offer. I hope you have expressed them to-day, so that we may receive them tomorrow, and have them for use on Sunday. Remember that I will send you the list of forty names on next Monday, hoping you can begin to send the paper to the subscribers with next week's issue. Fraternally yours, Charles J. Schofield.

Center Point, Iowa, March 22, 1900.—Oracle Publishing Co., Chicago. Gentlemen: Enclosed please find sixteen dollars (\$16.00) for Christian Century and song book, as per your offer. Please send song books as soon as you can, for we have a short meeting, commencing to-night, and need the book badly. Mrs. E. J. Cochran.

Wapello, Iowa, March 21, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Brethren: Enclosed find list of twenty-five subscribers to Christian Century, under your combination offer. Send 100 copies of "Christian Melodies" to Chas. Blanchard, Atalissa, Iowa, by freight, C., R. I. & P. Fraternally, Chas. Blanchard.

La Junta, Colo., April 1, 1900.—Editor Christian Century: Please send the Christian Century to the following ten new names and two renewals. So please find enclosed order for twelve dollars (\$12.00) to pay for the same. I think I can get a few more names to add to this list in a short time, but we are needing the song books so badly that I thought it best not to wait longer with this order. Please send the "Christian Melodies" by express, as soon as convenient, to Mrs. D. R. Battey.

Carthage, Ill., March 12, 1900.—The Oracle Publishing Co., Chicago, Ill. Dear Brethren: The "Christian Melodies" are at hand. We have not counted them, but suppose that when we do so we shall find the tale complete. I send you herewith the list of forty subscriptions for the Christian Century, for which draft has already been sent you. I send you also herewith \$1.00 for my subscription to the Christian Century for 1900. Please send the subscriptions so as to begin with this week's issue, if possible. Very truly yours, Charles J. Schofield.

Thornburg, Iowa, April 15, 1900.—Oracle Publishing Co. Dear Sirs: You will please find enclosed draft for \$10.00, for which please send your Christian Century to the following names. The last three names are donated, so please stop them as soon as the time expires, as they will not be able to continue perhaps; also send the thirty song books. J. M. Miner.

Fairbury, Neb., Feb. 26, 1900.—Oracle Publishing Co., Chicago, Ill.: Please find enclosed a draft for \$31.00. I also send you a list of thirty-one names for Christian Century. I believe that 31 multiplied by 4 equals 124 song books. Please send them to us at once. We must have them by Sunday. Drop me a card on the receipt of this, telling me that you have sent them. I got these subscriptions in seven hours' work. Now, remember that from henceforth you will preach to thirty-three families every week in my congregation. Wm. Oeschger.

Perry, Iowa, April 14, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago. Gentlemen: Enclosed find draft

for \$25.00 for the club of subscribers for Century and the 100 song books entitled "Christian Melodies." Please send the books by freight at your earliest convenience. I thank you for the bundle of sample copies which you sent some time ago. They were of great value in canvassing. I send names and addresses of those to whom you may send papers on accompanying sheet. Thanking you for your favors, I remain, yours respectfully, Jos. S. Hofer, Sunday school superintendent.

Ellensburg, Wash., March 26, 1900.—Editor Christian Century. Dear Brother: We have secured the twenty-six names to your paper, and enclosed you will find the \$26.00, for which send the books. J. T. Brownfield.

Florence, Mont., April 6, 1900.—To Christian Century Publishing Co. Dear Sirs and Brothers: Enclosed find list of twenty-five subscriptions and postoffice order for \$25.00. You can send books by freight. Yours very truly, L. D. Reynolds.

Cadwell, Ill., April 9, 1900.—The Oracle Publishing Co., Chicago, Ill.: The sample copies of the Christian Century were received and distributed, and we now have fifteen new subscribers. Enclosed find \$15.00, for which please send the Christian Century one year to the following named persons; also copies of the "Christian Melodies," according to the combination offer. Please send the "Christian Melodies" to my address. Respectfully, Miss Eva McDonald, Cadwell, Ill.

Potomac, Ill., April 16, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Sir: We this day send you a check for fifteen dollars (\$15.00) for subscriptions to the Christian Century. This is on your combination offer of fifty (50) "Christian Melodies" as a premium for fifteen (15) new subscribers to the Century. Below you will find the names of the parties to whom the paper is to be sent. Yours in the cause of Christian literature, John W. Street.

Atlanta, Ill., April 12, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I tried for twenty-five subscriptions, but as spring work has opened up and we are situated in the country it has been hard work, and I only succeeded in getting eleven names, which I herewith enclose, with draft to pay for same. Please ship our quota of books at your earliest convenience. Trusting we may do better in the future and that those taking the Century may be influenced to more strongly uphold the cause of our Master, I remain, yours fraternally, W. B. Stroud, Jr.

Ship books to W. B. Stroud, Jr., Atlanta, Ill.

Bridgewater, Iowa, Feb. 20, 1900.—The Oracle Publishing Co. Gentlemen: Enclosed find draft for our club of twenty-five, availing ourselves of the offer of the Christian Century, and song books, "Christian Melodies." Below we give the names and postoffice addresses of each subscriber who has subscribed for one year. You must send all the books to J. W. Fisher, Bridgewater. Yours truly, J. W. Fisher.

Guide Rock, Neb., March 12, 1900.—Oracle Publishing Co. Brethren: Enclosed please find draft for twelve dollars (\$12.00), for which send the Christian Century to the following named persons for one year, and oblige. Send the required number of "Christian Melodies" to me as soon as possible. Fraternally, A. D. Finch.

Our Great Combination Offer.

A Union of Powerful Christian Agencies.

The Christian Century and Christian Melodies

The Best Christian Paper
For the Home
Education.



Best Christian Song Book
For the Church
Inspiration.

Two of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the homes and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the homes of the church relieves the pastor of more than half his burden. Nothing adds more to the interest and effectiveness of church services than the inspiration and power of new, soul-stirring songs.

The plan of churches supplying all their homes with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. We hope also to enable a large number of churches to avail themselves of the powerful influence of soul-stirring song services through the following remarkably liberal offer whereby churches may be supplied with

CHRISTIAN MELODIES FREE!!

by sending in clubs of new subscribers to The Christian Century in accordance with the following requirements:

For 25 New Subscribers, 100 copies of Christian Melodies.

For 15 New Subscribers, 50 copies of Christian Melodies.

For 10 New Subscribers, 30 copies of Christian Melodies.

and three additional song books for each additional subscriber above ten up to twenty-five and four additional song books for each additional subscriber above twenty-five. Renewals can not count. Subscriptions must be new. New subscribers taking Bible premiums may count in the club, however.

This new Song Book exactly fills the want of our churches. It is most admirably adapted to the use of Sunday-schools, Endeavor Societies, Evangelistic, Prayer Meeting and Regular Church Services. Its unparalleled reception is a guarantee of its merit. No cheap or ordinary songs have been admitted. Every selection is a popular favorite. Its many new pieces are the choicest productions of the ablest writers. No one is disappointed who chooses this book. There is universal satisfaction wherever it is adopted. The testimony of musicians, singing evangelists and all who have used it is unanimous in pronouncing it without exception or reservation the best all purpose book that has ever been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, postpaid, 30 cents. But here they are offered

Without Money and Without Price.

This offer is certainly liberality outdone. The subscription price of "THE CHRISTIAN CENTURY" is \$1.00 a year in advance. Twenty-five subscriptions would be \$25.00. The price of the hundred song books is \$25.00. Both are furnished at the price of one. Every church taking advantage of this offer is making a clear gain of \$25.00, or is getting a full supply of

Christian Melodies Absolutely Free

This is certainly a rare opportunity and to allow it to pass would be a grave mistake. If you can not secure sufficient subscribers you can certainly afford to appropriate the necessary amount from the general fund, or create a special fund for the purpose, thus supplying papers to many who are unable to afford them. We sincerely hope that many hundreds of our churches will avail themselves of this opportunity to provide their membership with such a high grade, helpful and inspiring paper as "THE CHRISTIAN CENTURY," and at the same time equip themselves without cost with a full supply of such delightful song books as *Christian Melodies*.

CHRISTIAN CENTURY CO. 358 Dearborn Street, CHICAGO.

